Belief In The Signs Of Qiyaamat

AQAA`ID RELATED TO THE SIGNS OF QIYAAMAH

BELIEF ABOUT THE SIGNS OF QIYAMAAT IN ‘AQAAIDUL ISLAAM BY ML. IDRIS KHANDELVI (A.R)

It is confirmed in the Qur`aan Majeed, the Ahaadith, in the Shariah of all the Nabis, according to the consensus of all the Sahaabah, Taabi`een and Ulama of the past, that this world will one day be terminated and will come to an end by the blowing of the Trumpet by Hadhrat Israfeel (alaihi salaam). The mere blowing of this Trumpet will rent the world and skies asunder. After a period of forty years again this Trumpet will be blown and every person will come back into existence.

The first blowing is known as ANafkha-e-Amaatat@ (blowing of death), and the second blowing is known as ANafkha-a-Ahyaa@ (blowing of life).

This disintegration of all life at the first blowing of the Trumpet and then for all to be once again given life and gathered is known as >Qiyaamah=. The reason for this second giving of life is so that those who were guided by the teachings of the Nabis, will be rewarded and recompensed. And so that those who ignored these teachings, may be punished. And also so that the oppressed may get >revenge= from the oppressors.

When a person wants to present a case in a court, then one may get this opportunity to do so in two to four months time (in other words it will be done after a while at a specified time). Qiyaamah is the time specified for the entire creation to present their case in Allaah Ta`ala=s Court.

Understand this well and prepare yourself!

That All-Knowing, Most Powerful Allaah Ta`ala, Who in His All-Encompassing Knowledge and Complete Power is able to sustain and feed the entire universe=s creations, the humans, animals, fish, ants, etc., etc., at one time, without an iota of error, can surely bring the entire creation to give reckoning at one and the same time, without any flaw.

For The Most Powerful Creator to bring everyone to reckoning at the same is not as difficult as it may be to create all of them (even their creation is no effort for Allaah Ta`ala!). the only difference is that all the creation of Allaah Ta`ala is before our eyes and can be seen, hence none can deny their existence. But, the Day of Qiyaamah, is hidden from our sight, therefore the atheists, etc. deny its occurrence.
It is not a sign of intelligence that one has to (forcefully) accept whatever one hears about and then sees it, and to reject what one cannot see. It is the way of the ignorant to deny the existence of whatever the eye cannot see.

The Qur`aan and Hadith are full of signs and warnings of this occurrence, and to bring faith in this is Fardh. Allaah Ta`ala has not informed anyone of the exact time of the Day of Qiyaamah, but He has, however, told us through the Nabis about the signs of its imminence.

Rasulullaah (sallAllaahu alaihi wasallam), the seal of all Nabis, has informed us and prophesied through Wahi (Divine revelation), the many events that are to occur just prior to Qiyaamah. He has warned and informed the Ummah totally, regarding the signs of Qiyaamah. There are two types of signs to Qiyaamah; the minor signs and the major signs.

THE MINOR SIGNS

The minor signs of Qiyaamah are those which began from the time of the demise of Rasulullaah (sallAllaahu alaihi wasallam) and will terminate with the birth of Imaam Mahdi (alaihi alaam).

MAJOR SIGNS

The major signs of Qiyaamah are those that will begin from the emergence of Imaam Mahdi (alaihi salaam) and end with the blowing of the Trumpet.

DISCUSSION REGARDING THE MINOR SIGNS OF QIYAAMAH

The first minor sign of Qiyaamah was the birth and the demise of Rasulullaah (sallAllaahu alaihi wasallam). It is for this reason that the title given to Nabi (sallAllaahu alaihi wasallam) in the previous Kitaabs was ANabi-us-Saa`at@ (The Nabi of The Final Hour). The Final Hour will transpire upon this Ummat. The next sign of Qiyaamah was that many people turned to kufr after the demise of Rasulullaah (sallAllaahu alaihi wasallam). This was foretold in the Qur`aan Majeed.

This prophesy was realised immediately after the demise of Rasulullaah (sallAllaahu alaihi wasallam), when many people turned back to idol-worship and some started following the false Nabis, like Musailimah Kazzaab. The Sahaabah acted swiftly on these Murtads and killed most of them. The other sign was the conquest of Baitul Muqaddis, which was done during the reign of Hadhrat Umar (radhiAllaahu anhu). Then was the discord and disunity amongst the Ummat, which occurred during the times of Hadhrat Uthmaan and Ali (radhiAllaahu anhuma). Like these there are many other signs of Qiyaamah that are prophesied in the Ahaadith. Amongst these are:

1. Knowledge will be raised and ignorance will become widespread.
2. Adultery and alcohol abuse will become widespread.
3. People will indulge in copulation on the side-streets and they will fulfill their desires like animals do.
4. The population of women will increase and that of men will decrease, so much so that there will be 50 women to one man.
5. Music, musical instruments and singing women will become rampant.
6. Falsehood will spread.
7. People will begin disobeying their mothers and obeying their wives.
8. People will bring their friends close to them and shove away their fathers. They will have affection for their compatriots and abhorrence for their fathers.
9. People in power will regard the property of the people as their own.
10. Abuse of Amaanat (trust) will become rampant.
11. Ignorant and unworthy people will become leaders.
12. People of low status and faasiqs(evil doers) will become the leaders of their tribes.
13. Modesty and shame will become non-existent.
14. Oppression and tyranny will become rampant, etc. , etc.

Like these there are also many other signs of Qiyaamah, that are reported in the Ahaadith Shareef. They are all true and will occur. Most of them have already become apparent, and will do so as time goes on. We will now discuss the major signs of Qiyaamah, that will take place very close to the onset of Qiyaamah.

DISCUSSION ON THE MAJOR SIGNS OF QIYAAMAH

In the previous pages we had briefly discussed the minor signs of Qiyaamah. For more details on this topic one may refer to the Ahaadith Kitaabs. We will now discuss those major signs of Qiyaamah that Rasulullaah (sallAllaahu alaihi wasallam) had said will take place just prior to Qiyaamah, like Imaam Mahdi (alaihi salaam), the coming of dajjaal, the descending of Hadhrat Isaa (alaihi salaam), Yajooj and Majooj, etc., etc. All these are known as >Asraat-e-Saa`a= (signs of the Final Hour). All these signs are the truth and it is necessary that we believe them. The atheists and non-believers, when they hear of these signs, then they either refute them outright or they present such interpretations and misrepresentations that the import and object is lost. They change the meaning and way the Sahaabah had understood it. Even if they believe in Imaam Mahdi, then they do so in a way that differs to what the Sahaabah has understood it. **Remember well! All these signs are to be understood and**

accepted in the way taught by the Sahaabah and understood by the pious predecessors.

1. APPEARANCE OF IMAAM MAHDI (ALAIHI SALAAM)

The first major sign of the signs of Qiyaamah is the appearance of Imaam Mahdi (alaihi salaam). >Mahdi= is the title to one who guides. According to the dictionary meaning, every Aalim who possesses the correct and true knowledge is called a >Mahdi=, in fact every true and complete Muslim is a >Mahdi=. However, the Mahdi, who is spoken about in the Ahaadith, is the one who will appear close to Qiyaamah, and it refers to one particular person. He will be from the progeny of Hadhrat Faatimah (radhiAllaahu anha). His name will be Mohammed, his father=s name will be Abdullaah and his mother=s name will be Aaminah. In external appearance and character, he will resemble Rasulullaah (sallAllaahu alaihi wasallam). He will be a resident of Madinah and will make his appearance in Makkah. The pious people and the Abdaals(Levels in Sainthood) from Shaam and Iraq will take Ba`it (pledge allegiance) at his hands. The ATaaj-e-Kaabah@ (Crown of the Kaabah - those treasures that are buried underneath the Kaabah) will come out and it will be distributed amongst the Muslims. He will first become the king of the Arabs and then of all the Muslims around the world. The world will permeate with justice and peace, just as how its opposites, i.e. oppression and tyranny, had reigned (previously). The Shariah of Muhammad (sallAllaahu alaihi wasallam) will be rejuvenated. During the time of Imaam Mahdi (alaihi salaam), dajjal will make his appearance. It will also be during his reign that Hadhrat Isaa (alaihi salaam) will descend from the heavens onto the eastern minaarat of the Masjid in Damascus., and he will read his Salaah behind Imaam Mahdi (alaihi salaam). Imaam Mahdi (alaihi salaam) will fight the Christians and conquer Constantinople (Istanbul).

IMPORTANT NOTE:

It is the firm belief of the Ahlus Sunnat Wal Jamaat that the emergence of Imaam Mahdi close to Qiyaamah is Haqq. It is necessary to bring faith and believe in this. The appearance of Imaam Mahdi (alaihi salaam) is verified in authentic Ahaadith and there is a consensus of opinion of the Ummat on this. With regards the descriptions and explanations of Imaam Mahdi (alaihi salaam), although there are few single reported Ahadith on the matter, this has come down to us right through the ages from the time of the Sahaabah, Taabi`een and all the pious Ulama throughout the east and west in all eras.

Sheikh Jalaaluddeen Suyuti (rahmatullahi alaih) has written an entire treatise on Imaam Mahdi (alaihi salaam), wherein he has detailed all the Ahaadith and narrations of the Sahaabah regarding Imaam Mahdi (alaihi slaam). The name of this Kitaab is AAl-Arful Wardi Fi Akhbaaril Mahdi@. Whoever desires may refer to it. Sheikh Ibn Hajar Makki has also writen a treatise on the signs of Imaam Mahdi (alaihi salaam), wherein he has listed up to 200 signs. With all these references and Ahaadith that exist on the signs of Imaam Mahdi (alaihi salaam), it is indeed folly and asinine for anyone to refute the appearance of Imaam Mahdi (alaihi salaam). There are those who

have accepted the claim of the (false) claimants to being Imaam Mahdi. May Allaah Ta`ala grant them the guidance of the Straight Path. Aameen.

CLAIMANTS TO BEING MAHDI

There were many people who claimed to be the promised Imaam Mahdi, but none measured up to the descriptions given in the Ahaadith, and none will, except the real one that Nabi (sallAllaahu alaihi wasallam) spoke about. They started making all sorts of interpretations and explanations with regard to the real signs of Imaam Mahdi and tried to make them apply to themselves. If making interpretations of the real signs of Imaam Mahdi was the object, then it would be very easy for every person to become a Mahdi. Whoever desires can claim to be a Mahdi, but one must remember that none can be the real Imaam Mahdi (alaihi salaam) that was prophesied in the Ahaadith. If the descriptions given in the Ahaadith regarding the descriptions of Imaam Mahdi is not present in any claimant, then he will never be the prophesied Imaam Mahdi.

Mirza Ghulaam Ahmed, never had any signs of the prophesied Imaam Mahdi in him. The Mirzaees and Qaadianis were a strange breed believing their leader to be Maseeh and Mahdi. The English were declared as kaafir and dajjaals, yet (according to the Qaadianis) it was haraam to make jihad against them and they also encouraged and regarded as fardh, making du`aa for the continuation of the English rule.

O Muslims, what type of Maseeh is this! Hadhrat Isaa (alaihi salaam) will be sent to annihilate dajjaal and not to make du`aa for his continuation and existence.

2. EMERGENCE OF DAJJAAL

The second sign from the amongst the major signs of Qiyaamah will be the emergence of dajjaal, which is established from the authentic Ahaadith and the consensus of the Ummat.
The word > dajjaal= originates from the root word >dajala=, which translates as one who is a great liar and one who plots, plans, schemes and he confuses and mixes up the truth and falsehood. According to this dictionary meaning, every liar and schemer will be classified as a dajjaal. However, the dajjaal that is prophesied in the Ahaadith will be a specific kaafir person. He will be from a amongst the jews and will have the title of >Maseeh=. He will be one-eyed, and his eye will protrude like a grape from his head. Between his two eyes will be written the Arabic letters AKaaf@, AFaa@ and ARaa@, which will be decipherable to every person. His hair will be extremely curly. His conveyance will be a large donkey. His first appearance will be between Iraq and Shaam. He will lay claim to Nabihood. He will then go to a place called >Asfahan=, and there 70 000 jews will follow him. Thereafter he will lay claim to godhood and he will spread great mischief throughout his travels.

Allaah Ta`ala will, as a test for the believers, allow many strange, Amiraculous@ and out of the ordinary occurrences occur at his hands, and at the end he will be thoroughly disgraced and humiliated. His helplessness and weakness will become evident in a wonderful and sublime way. He will come upon a man and kill him. Thereafter he will make this person alive (with the Order of Allaah Ta`ala, of course!).

Then he will again try to kill this person and he will never get it right. This incident will make very clear and apparent that his claim to godhood is a blatant lie and deception. Also, the fact that he is one-eyed, is a clear sign that he can never be a deity. Secondly, the word kaafir will be written on his forehead. The act of killing is in the power of every person. Even a weak person can kill a strong one with the strike of a sword. But the act of giving life is exclusively that of Allaah Ta`ala. Dajjaal will be able to give life to many people during his travels, and all this will only be possible with the Order of Allaah Ta`ala, as a test. Eventually, this will also be removed from him. Hadhrat Isaa (alaihi salaam) was also able to bring to life some people, with the Order of Allaah Ta`ala. He used to make du`aa and turn his attention to Allaah Ta`ala, who would in turn give life to the dead soul. Allaah Ta`ala would grant life to the dead through the du`aa of Hadhrat Isaa (alaihi salaam), and this is no proof of his godhood, in fact it shows that he was a special and chosen servant of Allaah Ta`ala.

WHEN WILL THE EMERGENCE OF DAJJAAL TAKE PLACE?

Dajjaal will emerge at the time when Hadhrat Imaam Mahdi (alaihi salaam) will have already made jihaad with the Christians and conquered Constantinople and whilst returning to Shaam, he will be stationed in the city of Damascus. He will be busy preparing the Muslims. At this time, dajjaal will emerge. Dajjaal, with his army, will wreak havoc on earth. From Yemen he will make his way to Makkah Mukarramah, but will be prevented therefrom by the angels. He will then head for Madinah. The entrance of Madinah Munawwarah will also be protected by the angels and he will not be able to enter. He will then roam around the world, and eventually end up in Shaam. Hadhrat Isaa (alaihi salaam) will then descend from the heavens on the eastern minaarat of the Jaame Masjid in Damascus, resting upon the shoulders of two angels. He will eventually kill the accursed dajjaal, as explained in the forthcoming chapter.

3. THE DESCENSION OF HADHRAT ISAA BIN MARYAM (ALAIHI SALAAM)

The third sign from amongst the major signs that will occur close to Qiyaamah will be the descending of Hadhrat Isaa (alaihi salaam) from the heavens, and his killing of the accursed dajjaal. This is Haqq and truth, as stated in the Qur`aan Majeed, the authentic Ahaadith and consensus of the Ummat. It is Fardh and necessary to accept and believe in this.

The one-eyed dajjaal will have already emerged by then and Imaam Mahdi (alaihi salaam) will be preparing for Salaat in the Jaame Masjid in Damascus, when suddenly, Hadhrat Isaa (alaihi salaam) will descend from the heavens on the eastern minaarat of this Masjid upon the shoulders of two angels. After the completion of the Salaat, he, together with Imaam Mahdi, will head off towards dajjaal. The breath of Hadhrat Isaa (alaihi salaam) will be such that the kuffaar will not be able to withstand it. They will die as soon as it reaches them. As soon as dajjaal will set his eye on Hadhrat Isaa (alaihi salaam), he will (literally) disintegrate, just as salt does when it comes in contact with water. Hadhrat Isaa (alaihi salaam) will pursue dajjaal and he will corner

him at a place called ABaabe Lud@, and he will kill dajjaal with his spear. The blood will be shown to the Muslims. Thereafter, the Muslim army will fight the army of dajaal, which will consist of jews. There will be a war where the earth will be cleansed of the jews, just as it was rendered unclean by their existence. The jews, who laid claim that they had killed Hadhrat Isaa (alaihi salaam) will then witness with their own eyes that the person who they had claimed to have killed, was actually stationed in the heavens and that he had returned to kill them. One of the wisdoms behind the ascension of Hadhrat Isaa (alaihi salaam) into the skies was to save him from the mischief and plots of the jews. He is kept in the heavens for a specified period, where after he will return and complete his life as a normal human being. He is after a Bani Aadam (human being) and all humans must necessarily complete their lives in the normal way and then be buried in the ground. As Allaah Ta`ala says: ***AFrom it (earth) We have created you (human), and into it will We return you, and therefrom will We once again resurrect you@***. It is for this reason that Hadhrat Isaa (alaihi salaam) will be made to return to the earth and he will live for a certain period, where after he will pass away and be buried close to Nabi (sallAllaahu alaihi wasallam).

Another wisdom behind the ascension of Hadhrat Isaa (alaihi salaam) was that the jews had accused him of being a sorcerer and magician and they falsified him, whilst they readily followed the accursed dajjaal. And since the jews had always held the Muslims and Christians in contempt, they will deem this (coming of dajjaal) as an ideal opportunity to get revenge of the Muslims. At this time, Allaah Ta`ala will send Hadhrat Isaa (alaihi salaam), who will slay the leader of the jews (dajjaal), and they will get to see that the very person they had always claimed to have killed, is the one who will be killing them. It will also be made clear at this time that the Maseeh of guidance (Hadhrat Isaa Bin Maryam -alaihi salaam), who it was Fardh to follow (at the time), they belied him and the Maseeh of deviation (dajjal) whom it was Fardh to belie, they actually followed.

HADHRAT ISAA=S (ALAIHI SALAAM) FOLLOWING THE SHARIAH OF MUHAMMAD (SALLALLAAHU ALAIHI WASALLAM) AFTER HIS DESCENSION

Hadhrat Isaa (alaihi salaam) will follow the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam) after he descends from the heavens, because the Shariah of Hadhrat Isaa (alaihi salaam) was limited until the time of his ascension. With the coming of Nabi Muhammad (sallAllaahu alaihi wasallam), all other Shariahs were abrogated and it was necessary for all man and jinn to follow this Shariah. Nabi (sallAllaahu alaihi wasallam) was the seal of all Nabis and his Shariah abrogated all previous ones. His was the last and perfection of all the previous ones. At that time, the actions of Hadhrat Isaa (alaihi salaam) will conform to the Qur`aan and Sunnah. After his ascension, Hadhrat Isaa (alaihi salaam) will still be a Nabi, because no Nabi ever loses this status of his. But, he will be sent as a Nabi that follows the existing Shariah, and not as a Nabi that will bring his own new Shariah. After his descension he will not follow the Injeel, but he will follow the Qur`aan and Sunnah and he will judge also according to this.

HOW WILL HADHRAT ISAA (ALAIHI SALAAM) HAVE THE KNOWLEDGE OF THE SHARIAH OF NABI MUHAMMAD (SALLALLAAHU ALAIHI WASALLAM)?

Some Ulama are of the opinion that Allaah Ta`ala will grant Hadhrat Isaa (alaihi salaam) the knowledge of the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam) prior to his descension, or that after his coming down, he will be given Wahi (Divine Revelation) regarding the Shariah, or he will learn it after studying the Qur`aan and Sunnat, or he will acquire it spiritually. For more details on this subject refer to this humble writer=s Kitaab called AAl-Qowlul Muhkam Fi Nuzooli Isaa Ibni Maryam@.

HADHRAT ISAA (ALAIHI SALAAM) AND IMAAM MAHDI (ALAIHI SALAAM) ARE TWO DIFFERENT PERSONS

From the Ahaadith Shareef regarding the appearance of Hadhrat Imaam Mahdi (alaihi salaam) and the descension of Hadhrat Isaa (alaihi salaam), it is as clear as daylight that these are two different personalities. Since the time of the Sahaabah, Taabi`een and upto the present time, there has been no one who has averred that Hadhrat Imaam Mahdi and Hadhrat Isaa (alaihima salaam) are one and the same person.

The reason for this is:
a). Hadhrat Isaa (alaihi salaam) is a Nabi and a Rasul, and Imaam Mahdi (alaihi salaam) will be the last Khalifah of this Ummat and he will not be a Nabi.
b). Hadhrat Isaa (alaihi salaam) was born to his mother, Hadhrat Maryam (alaiha salaam) without a father, and he was bron about 600 years prior to Nabi (sallAllaahu alaihi wasalam). Hadhrat Imaam Mahdi (alaihi salaam) will be born in close proximity to Qiyaamah in Madinah Munawarah and his father=s name will be Abdullaah and his mother=s Amina.
c). Hadhrat Isaa (alaihi salaam) is from the Bani Israeel and Imaam Mahdi (alaihi salaam) will be from the progeny of Hadhrat Faatimah (radhiAllaahu anha).

AN OBJECTION AND ITS ANSWER

It is reported in a Hadith: ***AThere will be no Mahdi except Isaa Bin Maryam@***. From this Hadith it appears that Hadhrat Isaa (alaihi salaam) and Imaam Mahdi are one and the same person.

ANSWER

The answer to this is that this Hadith is weak and not authentic, as reported by Haafiz Ibn Hajar in AFathul Baari@ on page 358, vol.6.

Secondly, this Hadith is in opposition to the numerous Ahaadith where it is as clear as daylight that Hadhrat Isaa (alaihi salaam) and Imaam Mahdi (alaihi salaam) are two different people. Compared to authentic Ahaadith, weak and rejected Ahaadith are not considered.

Thirdly, if we consider even for a little while that this Hadith is true, then the answer will be that during the time of Hadhrat Isaa=s (alaihi salaam) descension, there will be none who will be better equipped to be a guide than he. Although he will be following the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam), he will still be a Nabi, and it is obvious that no normal person is better equipped to guide people than a Nabi. Imaam Mahdi (alaihi salaam), will be a Khalifah and Hadhrat Isaa (alaihi salaam), a Nabi, whilst we know that all Nabis are sinless, hence he will be better equipped than Imaam Mahdi (alaihi salaam).

It is mentioned in a a Hadith: ***AThere is no (stronger) youth, then Ali@***. This Hadith does not mean that Hadhrat Ali (radhiAllaahu anhu) was the ONLY youth in the world at that time. In the same way, the above mentioned Hadith will not mean that Hadhrat Isaa (alaihi salaam) will be the ONLY one to guide people.

4. THE EMERGENCE OF YAJOOJ AND MAJOOJ

Some time after the descension of Hadhrat Isaa (alaihi salaam) and the destruction of dajjaal, Imaam Mahdi (alaihi salaam) will pass away. **He will pass away in Baityul Maqdis and will be buried there.** Hadhrat Isaa (alaihi salaam) will perform his Janaza Salaat. At that time Imaam Mahdi=s (alaihi salaam) age will be about 45, or 48 or 49 years. After the demise of Imaam Mahdi (alaihi salaam) all the affairs of the Muslims will be in the hands of Hadhrat Isaa (alaihi salaam), and this will be an era of peace and tranquility. There will come a sudden Wahi that Isaa (alaihi salaam) must take the believers to the Mount Toor. Allaah Ta`ala will inform him that He is going to release such a nation, whose opposition none will have the power to do. This nation will be Yajooj and Majooj, who will be from the progeny of Yaafith Bin Nooh. Zul-Qarnain imprisoned them behind a very strong and impenetrable wall between two mountains, and they will only be able to break through it at a time when it will be close to Qiyaamah. They will emerge in droves and hordes and spread mischief in the world. Their emergence is detailed in the Qur`aan Majeed. Hadhrat Isaa (alaihi salaam) will go with the Muslims towards the mount Toor. He will make du`aa to Allaah Ta`ala to destroy Yajooj and Majooj, and Allaah Ta`ala will send a plague, that will annihilate them. Then Allaah Ta`ala will send some birds with huge necks that will eat some of them up and throw the balance into the seas. Then there will be torrential rains that will cleanse the earth of the stench. Life will then be pleasant and peaceful. Hadhrat Isaa (alaihi salaam) will live for 45 years and pass away in Madinah Shareef. Hadhrat Isaa (alaihi salaam) will appoint a person to succeed him, whose name will be AJahjaa@. He will rule with great justice and equity, but evil will again begin to spread.

5. THE APPEARANCE OF >DUKHAAN= (A SMOKE WILL APPEAR)

After the demise of Jahjaa, there will be many other Muslim leaders, but the spread of evil will become even more apparent. There will come a time when an earthquake will strike a place in the east and west, where the deniers of Taqdeer reside. A huge smoke will emerge from the eastern and western skies, which will engulf the entire space between the earth and the sky. The result is that people will begin to suffocate. This smoke will last for forty days. The Muslims will develop symptoms of a cold and the kuffaar will become unconscious. Some will regain consciousness after two days and others after three days. The Qur`aan Majeed mentions regarding this event as follows:

AAwait the day when the skies will come with a huge smoke*, *that will engulf the people. This will be a fearful punishment.@

According to Hadhrat Abdullaah Ibn Mas`ood (radhialahu anhu), this portent had already passed, when Nabi (sallAllaahu alaihi wasallam) had made a bad-du`aa and a severe drought befell the kuffaar. The result of which the kuffaar saw only smoke emerging from the ground.

6. THE RISING OF THE SUN FROM THE WEST

One of the greatest sings of Qiyaamah will be the sun rising from the west. It is reported in the Qur`aan Shareef:

AWill they wait (before they bring Imaan), until (the time) when the angels come to them, or until their Rabb comes to them, or that any major sign from your Rabb comes to them.@

In this Aayat, the portion Aany major sign@, refers to the sun rising from the west. It is reported in a Hadith that the night prior to the sun=s rising from the west, will be a very long night. To such an extent that the children will begin to wail, and the travelers will become perplexed and they will be expecting a great calamity. They will fall prostrate and make du`aa of forgiveness. Then the sun will rise from the west, but it will have no brilliance, similar to an eclipse. It will be very dim and dull and will only rise to a hands span, thereafter it will begin to set. Then it will resume its normal habit of rising from the east and setting in the west. Every person (alive at the time) will witness this phenomena. After this occurrence, no Imaan will be accepted from any kaafir and no forgiveness will be granted to any sinful Muslim.

It is stated in the Qur`aan Majeed:

AOn the day when a (great) sign comes from your Rabb, the Imaan of no person will benefit him, who did not have Imaan prior to that, and no good benefit will come to the Imaan of a person (i.e. one who repents).@

It is reported in Bukhari, Muslim and other authentic Hadith Kitaabs that the words in the Aayat (Aa (great) sign@) refers to the sun rising from the west, hence to believe in this is necessary and to reject it is Kufr.

NOTE:

From the time the sun rises in the west, this will be the beginning of the end of the entire universe. From the time the Trumpet will be blown, all of creation will be destroyed and no person=s Imaan or Tawbah will benefit him at that time. In the same way, when the sun rises from the west no ones=s Imaan or Tawbah will be accepted, as this will herald the end of the creation. The Hereafter, which until this time, was hidden from sight, is now clear and apparent before everyone=s eyes. Imaan is only accepted, when brought in a state when one believes in the unseen.

When Allaah Ta`ala desires to bring this world to an end, step by step, then He will do it in this way to show that the normal operation of this world is now coming to an end. Whatever the Nabis has taught and told about the Hereafter, was all true. Whatever they had taught is now before the eyes.

One needs only to look at two Surahs in the Qur`aan Majeed, Surah AIzassamaa un Fatarat@ and AIzasham su Kuwwirat@, where there is a vivid description of the Day of Qiyaamah, when the sun, moon, stars and every other thing that **was** operating smoothly will come to an abrupt end. Is not that Allaah Ta`ala who created all this able to bring it to an end. If everyone believed this before then none would have disobeyed Allaah Ta`ala, even to a hair=s breadth. People thought the sun=s rising from the west was impossible, and then they will witness it with their own eyes, and they will see the thick smoke that will make the day into night. Allaah Ta`ala is Most Powerful and He can make the sun rise from where He wishes and make it set where He wishes. Those who belied His existence and Power and the Message of the Nabis will realise their grave error at that time.

7. THE EMERGENCE OF THE ANIMAL FROM THE GROUND

One of the great sings of Qiyaamah will be the emergence of an animal from the ground. This is established from the Qur`aan: ***AAnd when the promise (of Qiyaamah) unfolds on them, We will take out an animal from the ground that will talk to them. Indeed the people do not believe in our signs.@***
On the day when the sun rises from the west, or the next day, this strange animal will emerge from the ground. A mountain in Makkah called >Safa= will split open and this strange animal will emerge therefrom, and it will talk to the people. This will be very similar to the way the camel emerged from the rock for the people of Saleh (alaihi salaam). This animal will emerge from the mountain and speak to the people and inform them of the imminence of Qiyaamah. It will place a luminous sign upon

the faces of the believers, which will result in their faces glittering. It will place a stamp between the eyes of the disbelievers, which will result in their faces becoming dark.

As Allaah Ta`ala says in the Qur`aan Majeed: ***AAnd on that Day will We separate you, O transgressors.@***

The separation an distinguishing between the Muslims and the kuffaar will begin in this way. The final separation will be after the reckoning on the Day of Qiyaamah.

WISDOM:

It is possible that the wisdom underlying this incident is that Allaah Ta`ala intends making apparent the stupidity and idiocy of the kuffaar, in that they refuted the message of the Nabis, and on this day they will be made to accept the truth of the matter by an animal!

But on that day, their believing will be of no consequence, because the time for their accepting the truth will be long gone.

NOTE:

The words in the Qur`aan Majeed that explain this animal is ADaabatul Ard@ which suggests that this animal will emerge from the ground in the same way that a child is born from its mother=s womb. Like how Hadhrat Saleh=s (alaihi salaam) camel emerged from the rock.

8. THE BLOWING OF A COOL BREEZE

After a certain period following the emergence of the animal from the ground, a cool breeze will blow, which will result in the death of all the believers and good people. Even if a good believer is hiding in a cave or above a mountain, this breeze will reach him and all will die, until no believer is left on the earth. There will also be no person left who will differentiate between good and evil. [Muslim Shareef]

9. DOMINATION OF THE ABYSSINIANS

Thereafter, there will be domination of the world by the kuffaar(nature having dark complections). Oppression and tyranny will become rife. Immodesty indecency will become the order of the day. People will copulate like animals on the roads. It is reported in a Hadith: ***AThe treasures of the Kaabah will not be unearthed except by the thin-legged Abyssinians.@***

10. THE EMERGENCE OF THE FIRE

One of the final signs of Qiyaamah will be a fire that will start in the centre of Aden, whose light will be seen until Shaam. This fire will >round up= the people of the

world and bring them to the plains of resurrection, i.e. Shaam, the place where all will gather after the resurrection. This fire will not leave the people for any part of the day or night. When the night will dawn and the people will stop to rest, then the fire will also stop. When the day dawns and the sun rises the fire will again >usher= the people in the direction of Shaam. Once they all reach Shaam, the fire will disappear.

It is reported in Muslim Shareef by Huzaifah Bin Usaid Ghafaari that Rasulullaah (sallAllaahu alaihi wasallam) mentioned ten signs of Qiyaamah, of which the last was:

AA fire that will emerge from Yemen and take to people to their (place of) resurrection.@

After this, there will be a time of calm and good life, where kufr and idol-worship will flourish. There will not be a single person left on the face of the earth who will take the Name of Allaah Ta`ala. At that time Qiyaamah will occur and Hadhrat Israafeel (alaihi salaam) will be given the order to blow the Trumpet.

WARNING:

In most of the Ahaadith, the emergence of the Fire is mentioned as the last sign of Qiyaamah. However, there is a narration in Bukhari Shareef that states that the first sign of Qiyaamah is a fire that will take the people from the east to the west. A correlation between these narrations is that, from the ten major signs of Qiyaamah, this is the final sign and since this fire will be adjacent and closest to the blowing of the Trumpet, it is referred to as the first sign to the end of the world. Whereafter, no sign will be left of the world.

Here we have listed the ten major signs of Qiyaamah that are reported in the Ahaadith and it is necessary that we all bring Imaan in them and accept them as true.

From the birth and demise of Rasulullaah (sallAllaahu alaihi wasallam) until the appearance of Imaam Mahdi (alaihi salaam), whatever other signs come in between these events are referred to as the minor signs of Qiyaamah. Whatever signs are manifested from and after the appearance of Imaam Mahdi (alaihi salaam) until the blowing of the Trumpet are referred to as the major signs. The last sign will be the Fire that will emerge from Yemen. After this, Qiyaamah will take place, which will be heralded by the Blowing of the Trumpet. After the first blowing the entire universe will be destroyed and after the second blowing the universe will be brought back to life for the second time. The time after the second blowing is referred to as Aalam-e-Hashr and Aalam-e-Aakhirah.

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BELIEFS REGARDING AALAM-E-AAKHIRAH

AQEEDAH # 1

The Day of Qiyaamah is Haqq and it will surely come. On that Day, Hadhrat Israafeel (alaihi salaam) will, upon the order from Allaah Ta`ala blow the Trumpet, and the entire universe will be destroyed. The sky will be rent asunder, the stars will fall and the mountains will break into pieces and splinters. The Trumpet is a bugle like instrument which is placed at the mouth of Hadhrat Israafeel (alaihi salaam) and will be blown. The intensity of its sound will be so high, that the entire universe will be rent asunder. Thereafter the Trumpet will be blown a second time and every soul will be given life again. The first blowing is known as Nafkha-e-Oola or Nafkha-e-Amaatat and the second blowing is known as Nafkha-e-Thaania or Nafkha-e-Ahyaa. The duration between the two blowings will be forty years or forty months. From the time of the first blowing until the time when everyone will be entered into Jannat or Jahannum is known as Qiyaamah.

The first blowing will be the beginning of Qiyaamah, whereafter the entire universe will be destroyed and devastated. Every living thing will die and be destroyed. As Allaah Ta`ala says:

AOn that Day when the Trumpet will be blown, everyone in the heavens and earth will be terrified, except those whom Allaah wishes.@

In another Aayat, Allaah Ta`ala says:

AAnd the Trumpet will be blown, everyone in the heavens and the earth will fall unconscious, except whom Allaah wishes.@

After forty years, the Trumpet will be blown a second time, and this blowing will be for the dead to rise from their graves, as the following Aayat explains:

AThen it will be blown a second time, then (all of a sudden) they will all be standing and staring.@

In another Aayat, Allaah Ta`ala says:

A And the Trumpet will be blown, when (suddenly) they will rise from their graves and run to their Rabb.@

IN WHAT WAY WILL QIYAAMAH BEGIN?

The people of the world will be busy in their trade etc. There will be none on the face of the earth to take to Name of Allaah Ta`ala. It will be a Friday, the tenth of Muharram, while the people will be busy with their usual chores when suddenly in the morning a small sound will begin to reach the ears of the people. This sound will steadily increase in intensity. It will reach such a pitch that all will die thereof and their souls will become unconscious and the earth and skies will be rent asunder, etc., etc. And then, for a second time the Trumpet will be blown and all the dead will be brought to life again.

On the Day of Qiyaamah, after the first blowing of the Trumpet, the entire universe will become as though it never existed. Then with the second blowing everyone will be given life again. This is a basic and firm belief of Muslims, which is proven in the Qur`aan Shareef, authentic Ahaadith and the consensus of all the Nabis (alaihimus salaam) and the Sahaabah and Taabi`een.

The philosophers and atheists do not believe that the earth and
skies can become non-existent.

Muslims say that the same Being that brought the entire universe into existence from non-existence, can again bring everything into existence once again, after its being destroyed. He has the Power to do this.

AHe is the Being who brought the creation into existence (the first time), then He can again repeat it (this creation). It is very easy for Him.@

This is so because the first creation was from a state of complete non-existence and the second time it will be from the pieces and parts that will be scattered. Allaah Ta`ala says:

ALike We initiated the first creation, We will repeat it. This is a promise (that is binding) upon Us. Indeed We will execute it.@

AAnd indeed The (Final) Hour is coming. There is no doubt in it. And indeed Allaah Ta`ala will resurrect whoever is in their graves.@

THE PROOFS FOR RESURRECTION AFTER DEATH

The Qur`aan Majeed is full of proofs regarding the resurrection. In the Qur`aan it is stated:

15. ***ADo they not see that Allaah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.@***

16. ***AHe (kaafir) says: Who will give life to these bones when they have rotted away and become dust?@ Say (O Muhammad-sallAllaahu alaihi wasallam)! >He will give life to them Who created them for the first time! And He is the All-Knower of every creation.@***

17. ***AO People! Are you in doubt regarding the Resurrection? Indeed, We have created you (the first time) from sand and then from a clot.@***

18. In one place in the Qur`aan it is mentioned regarding Hadhrat Ebrahim (alaihi salaam), when he asked Allaah Ta`ala ***AMy Rabb, show me how You bring the dead to life@***. Allaah Ta`ala told him to take four birds and mince them up,

then he was to place their mixed pieces above four mountains and call them. The four birds came back to him as they were before. In the same way on the Day of Qiyaamah, all the different mixed portions of bodies will be brought back in one piece before Allaah Ta`ala.

19. In another place in the Qur`aan Kareem there is the incident of Hadhrat Uzair (alaihi salaam) or some other Nabi. He also had this desire to see how Allaah Ta`ala will raise the dead. Allaah Ta`ala made him die for a period of 100 years, and kept his body intact. With the Power of Allaah Ta`ala there was no change in his body. However, his mount (a donkey) disintegrated and rotted away. Allaah Ta`ala thereafter brought his donkey back to life before his (this Nabi=s) very eyes. This was a real-life example given by Allaah Ta`ala to show the creation that He has the full control and Power over life and death.

20. In the same way is the example of the people of the Bani Israeel who fled their city for fear of their lives. They were brought to life through the du`aa of Hadhrat Hazqeel (alaihi salaam).

21. In the same way is the example of the >People of the Cave=, who were made to sleep in the cave for a period of over 300 years. Allaah Ta`ala proved that His Promise to resurrect the dead is a True One, and that the Promise of Qiyaamah is certain. ***AAnd in this way We resurrected them, so that the people may know that the Promise of Allaah is True and that The (Final) Hour is coming. There is no doubt in it.@***

    During that era there was a difference of opinion between the people regarding resurrection. Some accepted it and others rejected it. Allaah Ta`ala used the example of these youth to prove that if He has the Power to raise the youth after more than 300 years, then indeed He has the Power to raise the dead after many centuries. In order to prove the resurrection to the rejecters thereof, Allaah Ta`ala has extolled many examples and proofs in the Qur`aan for them.

REFUTATION OF THE BELIEF OF REINCARNATION

Just like the Philosophers and the atheists, the Brahmans and Hindus also refute the concept of resurrection. However, the Brahmans and Hindus have another strange belief. They say that there is no such thing as Qiyaamah, but they aver that after death the souls change into different forms. They say that the souls of good people are transformed into good bodies and the souls of evil characters are transformed into bad bodies, like dogs, cats, scorpions, etc., etc. This changing of bodies by the souls is known as reincarnation.

Ahle-Islaam say that this belief of reincarnation is spurious and illogical. The reason being that it is necessary for reward or punishment that the soul be made aware of the transgression that it had committed. When a soul knows the transgression it had made, then it can in future abstain therefrom or at least others will be forewarned thereof. By reincarnation, the soul is none the wiser regarding its sin. It is common knowledge

that if a person lived in a certain village for many years, then after moving to another village, he will have memories of his previous village, in that he will relate to others regarding it. So now the Pundit (Hindu priest), who according to his own philosophy has lived a previous (good!) life is now in the form of his present body, but he cannot relate any part of his past life. He says nothing, nor does his queen. It is very possible that in the previous life his present wife was his mother, sister or even daughter!

Or maybe Mahatma or Pundit saheb was in the previous life the father of this girl (present wife) and now he comes as the husband! A person does not even forget a dream as much as the Pundit saheb forgot of his 70 odd years of (previous) life. It is obvious that he was not here in a previous life. This sojourn of his life is the first on earth and after death he will be buried (or cremated) only to be brought in to the second stage of existence (Barzakh), and then before Allaah Ta`ala.

Even the philosophers regard the concept of reincarnation as being stupid and illogical.

THE CONDITION OF RAISING AFTER DEATH

There is a difference of opinion amongst the Ahle Sunnat Wal Jamaat regarding the condition of the rising after death, and to the meaning of the Shariah=s concept of >Hashr Nashr=. According to some the meaning of >I`aada= and >Ba`ath= is for the universe to be brought into existence after it has been rendered utterly destroyed and non-existent. To re-create after total destruction is within the Power of Allaah Ta`ala. As Allaah Ta`ala says: ***AHe (kaafir) says: Who will give life to these bones when they have rotted away and become dust?@ Say (O Muhammad-sallAllaahu alaihi wasallam)! >He will give life to them Who created them for the first time!@*** This Aayat proves that the second creation will be like the first.

Allaah Ta`ala says: ***ALike We initiated the first creation, We will repeat it.@*** The first creation was created from non-existence by the word ABE!@ and in this way the second time also.

Some Ulama say that after death, the parts of the bodies will be scattered and separated, but they will not be totally destroyed. On the Day of Qiyaamah, Allaah Ta`ala will bring together all the parts and organs of the bodies and bring them all to life. This phenomenon was demonstrated in the stories of Hadhrat Uzair and Ebrahim (alaihima salaam) in the Qur`aan Majeed. When Hadhrat Ebrahim (alaihi salaam) asked Allaah Ta`ala ***AMy Rabb, show me how You bring the dead to life@***. Allaah Ta`ala told him to take four birds and mince them up, then he was to place their mixed pieces above four mountains and call them. The four birds came back to him as they were before. In the same way on the Day of Qiyaamah, all the different mixed portions of bodies will be brought back in one piece before Allaah Ta`ala. The incident of Hadhrat Uzair (alaihi salaam) or some other Nabi states that he also had this desire to see how Allaah Ta`ala will raise the dead. Allaah Ta`ala made him die for a period of 100 years, and kept his body intact. With the Power of Allaah Ta`ala there was no change in his body. However, his mount (a donkey) disintegrated and rotted away. Allaah Ta`ala thereafter brought his donkey back to life before his (this

Nabi=s) very eyes. This was a real-life example given by Allaah Ta`ala to show the creation that He has the full control and Power over life and death. In these two incidences Allaah Ta`ala made these Nabis witness the process of re-creation.

The Muhaqqiqeen=s mazhab is that the concept of >Hashr Nashr= is certain and decisive. It is waajib to believe in it. The Shariah has not specified any specific way of this concept. The specification of this process is based on conjecture.

BELIEF ABOUT SIGNS OF QIYAAMAT IN AQEEDATUL TAHAWI

"The Khilaafat[1]"

1). The statement of the Author رحمه الله *"We confirm the Khilaafat"*, i.e. the general Khilaafat is divided into two types: the first is the Khilaafat of Allaah Ta`ala to His servants, that is, the Ambiyaa.

Hence the first Khalifah of Allaah Ta`ala on the earth were the Ambiyaa عليهم السلام. As Allaah Ta`ala says regarding Hadhrat Aadam υ: ***"I am about to place a deputy on earth*** *(someone to enforce My commands on earth, referring to Hadhrat Aadam υ)*" {Surah Baqara, verse 30}. And as Allaah Ta`ala says: ***"O Dawood! Indeed, We have made you a deputy on earth*** *(to ensure that Our commands are carried out)"* {Surah Saad, verse 26}. And as Allaah Ta`ala says regarding Hadhrat Ibraheem υ: ***"I am going to make you a leader*** *(an Imaam)* ***of people*** *(to lead them in matters of Deen)"* {Surah Baqara, verse 124}. Our Nabi ρ has been made the Seal of all the Khulafaa for all the people until the Day of Qiyaamah. Obedience to him and following him remains until the Day of Qiyaamah. Obedience to Nabi ρ is likened to obedience to Allaah Ta`ala's Himself. He says: ***"Whoever obeys the Rasool ρ*** *(Muhammad ε)* ***obeys Allaah*** *(because Rasulullaah ρ conveys the message of Allaah)"* {Surah Nisaa, verse 80}.

Taking a pledge of allegiance at the hands of Nabi ρ is like taking a pledge at the Hands of Allaah Ta`ala. Allaah Ta`ala says: ***"Indeed those who pledge their allegiance to you*** *(O Rasulullaah ρ)* ***they really pledge their allegiance to Allaah*** *(because they do this to please Allaah)**. Allaah's hand is above theirs*** *(when they take the pledge because Allaah approves of it)"* {Surah Fatah, verse 10}. His throwing becomes the throwing of Allaah Ta`ala, when Allaah says: ***"…and you*** *(O Rasulullaah ρ)* ***did not throw (the handful of sand into the eyes of the Mushrikeen to temporarily blind all of them) when you threw, but it was*** *(actually)* ***Allaah Who threw"*** {Surah Anfaal, verse 17}. This is testification and proof that Nabi ρ was the Khalifah of Allaah Ta`ala in all matters. He was the Seal of all the Prophet, hence the Seal of this type of Khilaafat. As he (sallallahu alaihi wasallam) said: *"I am the Imaam of the Ambiyaa."* The Ambiyaa are the Khalifaas of Allaah Ta`ala and he (sallallahu alaihi wasallam) was the Imaam of all of the Ambiyaa. As Hadhrat Abdullah Ibn Abbaas τ said: *"Indeed Allaah has granted virtue to Muhammad ρ above all the Ambiyaa and the inmates of*

the heavens." The Ambiyaa are the Khulafaa of Allaah Ta`ala, and they are the best of Khulafaa υ.

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"After [1] Rasulullaah ρ"

1). This is the second type of Khilaafat. This is the Khilaafat of the Ambiyaa to the pious inheritors amongst their Ummats. As Allaah Ta`ala says: ***"Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors*** *(of the rulers)* ***on earth just as He had made those before them successors. And He will certainly grant*** *(great)* ***strength to the Deen that He has chosen for them and will certainly replace their fear with peace*** *(on condition that)* ***they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed"*** {Surah Noor, verse 55}.

When Allaah Ta`ala says: ***"just as He had made those before them successors"*** proves the Khilaafat of the Ambiyaa عليهم السلام before Rasulullaah ρ. As Allaah Ta`ala testifies to it in another place, where He says regarding Hadhrat Nooh υ and his nation: ***"so We rescued him and those*** *(Mu'mineen)* ***with him in the ark*** *(when the flood came)* ***and made them successors*** *(they succeeded the others as owners of their property)"* {Surah Yunus, verse 73}.

Allaah Ta`ala says regarding the nation of Hud υ: ***"Recall the time when He (Allaah) made you successors after the nation of Nooh υ"*** {Surah A'raaf, verse 69}. And Allaah Ta`ala says regarding the nation of Hadhrat Saalih υ: ***"Remember (the time) when Allaah made you successors after the Aad and stationed"*** {Surah Yunus, verse 74}.

As Allaah Ta`ala says regarding Hadhrat Ibraheem υ after he was given the Imaamat: "Ibraheem υ said, "And from my offspring (will You not make them leaders as well) ?" Allaah replied, "My promise (of leadership) will not extend to the oppressors (the Kaafiroon)" ***{Surah Baqara, verse 124}. That is the Khilaafat (Imaamat) will be given to the righteous servants after him, and not to the oppressors. In this way, after the demise of Nabi ρ, the Khilaafat was passed on to the Khulafaa-e-Raashideen (radhiallahu***

Belief in the Descent of Hadhrat Isa υ

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

The treatise in your hands "Belief in the Descent of Hadhrat Isa υ" is an academic work of Allamah Yusuf Binori رحمه الله . Its preamble is unique and has numerous scholastic elucidations which are found in classical works. The preliminary explanations expound the bases of Deen and Shariat, dilate on the fundamentals of classifications of Muslims and what renders a person out of the fold of Islaam.

The difficult technicalities of "Ilm Kalam" (diabolical theology) pertaining to Imaan and Kufr have been brought down to let the lay man grasp these concepts.

Allamah explains the definition, purport, significance and Shari ruling of Ahadeeth Mutawaatira as per his lofty status as a 'Muhaddith.'

Also the principles (13) and examples (51) of Kufr have been listed which are rare to find in one place.

Moreover, by this dynamic introduction of Allamah's other contemporary matters; "Life in the grave," "Punishment in the grave," "Physical Jannat and Jahhanum," are easily understood.

Then the actual topic is discussed adequately to convince any non – bias reader. May Allaah Jala Majdahu save us from all deviant beliefs and let us be from amongst the Ahlus Sunnat Wal Jamaat.

A H Elias (Mufti)
1427 / 2007

About the Author

Allamah Muhammad Yusuf Binori رحمه الله

(1326 – 1397 / 1908 – 1977)

Allamah Muhammad Yusuf Binori رحمه الله served Islaam for half a century. Studied in Pakistaan, went to Darul Uloom Deoband 1345 (1926) to further studies in Ahadeeth. Benefitted from Allamah Shabeer Ahmed Uthmani (A.R) and Allamah Anwar Shah Kashmiri (A.R) - with whom he went to Dabhel – Gujurat. He had +- 10,000 students in the Indo – Pak sub continent, for he taught for 40 years. He strove tirelessly against all conemporary deviant sects and ideologies, especially the sects of Inayatullah Mashriqi, Ghulam Ahmad Parwez, Fadl Al Rahman, Maududi and the Qadiyaanis.

He was extremely eloquent in Arabic. Some works authored by him:

1.) Buqhyat Al Arab fi Ahkaan Al Qiblah Wal Al Mahareeb;
2.) Nafhat Al Anbar fi Hayat Imaam Al Asr Al Shaykh Anwar;
3.) Maarfi e Sunnan
4.) Introduction to Fayd Al Bari Sharh Al Bukhari.

(For more details see “Muslim Scholars of the 20th century – P 305 /6/7 – Shaykh Ahmed.)

Compiler’s Foreword

This booklet before you was written by Hadhrat Binori رحمه الله in the year 1374 A.H. (1955) for the weekly *Sidq* magazine, published in Lukhnow under the auspices of Moulana Abdul Maajid Daryabaadi. The booklet was written in response to an article in the same journal, in which a person from a scholarly household in Jaipur by the name of Moulana Abdur Raheem Mujaddidi wrote why he rejected the belief in the descent of Hadhrat Isa υ. Hadhrat Binori رحمه الله ’s response was published in six parts, **effectively rebutting this false belief, citing verses of the Qur'aan, Ahadeeth, consensus of the Ummah and statements of the Fuqahaa and the Muhadditheen.**

As was his forte, Hadhrat Binori رحمه الله has stated some truly outstanding **scholastic** points in this **treatise,** making it evident that he certainly was one of the students of the great Hadhrat Anwar Shah Kashmeeri رحمه الله, whom people can be rightfully proud of.

The difference between this publication and the one written way back in 1374 A.H. is that appropriate headings have been added and the treatise has been divided into four chapters.

May Allaah make this a treasure in the Aakhirah for the writer, the compiler and everyone who reads it. Aameen.

Muhammad Umar Anwar
Graduate and Specialist in Hadith
Jaamia Binori Town
Karachi
1 Rajab 1425 A.H.
18 August 2004

Foreword

by Hadhrat Moulana Sayyid Sulaymaan Yusuf Binori

الحمد لله و كفي و سلام علي عباده الذين اصطفي
أمّا بعد

The times we are passing through are such that humanity at large and Muslims in particular are being surrounded by trials and temptations. In fact, it may well be said that the dangers Muslims face today have not been encountered by the Muslims in previous times. The fortress of Islaam is under constant attack and very new onslaught is worse than the other, whether they be directed at beliefs, external or internal actions. The worst, however, are those directed against the Muslim's beliefs.

Amongst these is the complete rejection of the belief in the descent of Hadhrat Isa υ, or, at the least, refusing to believe in the basis of the belief or regarding it to be unnecessary. In fact, even many scholars with high qualifications have been swept away with the tide, even though the belief and its necessity are explicitly clear and it is evident that the descent of Hadhrat Isa υ is one of the signs of Qiyaamah.

In this booklet, my esteemed father Hadhrat Binori رحمه الله has discussed the belief in the light of the Qur'aan, Ahadeeth and the consensus of the Ummah. He has beautifully highlighted the importance and necessity of this belief. It can well be stated without exaggeration that any person with any doubts on the issue will, Inshaa Allaah, be convinced of it after reading this booklet. Furthermore, any person who wishes to understand the belief will be deeply enlightened on the issue after reading through it.

May Allaah generously reward Hadhrat Moulana Muhammad Umar, the son of Hadhrat Moulana Muhammad Anwar Barghushaani دامت بركاته for sensing the importance of this belief and then compiling the scattered writings of my father into a single booklet, further attaching very appropriate headings to it and arranging it in chapters. May Allaah bless his knowledge and deeds and grant him every further opportunity to serve the noble Deen with sincerity. Aameen.

Was Salaam
(Hadhrat Moulana) Sulaymaan Yusuf Binori

Introduction by Muhaddith Hadhrat Moulana Sayyid Muhammad Yusuf Binori رحمه الله

حامداً و مصلّياً

In his book *Maqaasidul Falaasafa*, Hujjatul Islaam Imaam Ghazaali رحمه الله writes, "Because the ancient Greeks had with them the dependable sciences of arithmetic, mathematics and engineering, some people even followed them in their other sciences of spirituality, natural sciences, astrology, etc, thinking that these were also as dependable and accurate."

This statement is a fact that applies in general life and not only to the ancient Greeks and their sciences. **When people become impressed by any nation on account of some positive factor, they are often led to follow the nation in many of their false beliefs and notions,** regarding these to be true. In fact, they will even resort to various interpretations of these false notions to defend their masters. The same is happening today when people have begin to blindly follow certain nations in their wrongs and have even succumbed to practise excesses in their following.

We see that in these times of intellectual progression, people are starting to run down great scholars like Imaams Ash'ari, Maatureedi, Baqillaani, Ghazaali, Raazi رحمهم الله and other stalwarts of Islaam. They now look with doubt at the statements of the great Fuqahaa and Muhadditheen of the Ummah. All this because they have been smitten by the likes of modern thinkers and writers, regarding all that they say to be certain and dependable truths.

Prevailing Circumstances

The *Sidq* magazine in India has recently highlighted the issue of the descent of Hadhrat Isa υ. This topic has been discussed at length for the past forty years because of the Qaadianis errant beliefs and several books have been written on the subject by scholars like Molvi Abul Kalaam Aazaad, Molvi Jaarullaah, Molvi Ubaydullaah Sindhi and others. In fact, Molvi Aazaad has stated, "If this belief was necessary to secure salvation, the Qur'aan would have at least made it as clear as it states, '*Establish salaah'*. It is therefore our belief that no Maseeh shall ever be coming…"

I have written a detailed treatise to rebut the errant belief, but it was never published because of collaboration between some publishing executives. I do not even have the original manuscript with me. After some deep thinking, it has occurred to me that the reason why people reject the belief in the descent of **Hadhrat Isa υ is because they find it to be farfetched and reaching beyond their intellect.** It is indeed regrettable that they have elevated their deficient intellect to the status of prophethood. Perhaps some good hearted writers have unwittingly followed the beliefs of others after becoming impressed with them and have chosen to tread a middle path on the issue.

In defence of the truth, Hadhrat Moulana Zafar Ahmad Thanwi had written an article in the *Sidq* magazine. However, a gentleman from Jaipur wrote a detailed response to

this, which was also published in the *Sidq* magazine. His argument may be summarised in the following points:

1. Although the belief in the descent of Hadhrat Isa υ is correct, the status of its proofs are *Dhanni (conjecture)* and not *Yaqeeni (certain)*
2. The Ahadeeth supporting the belief in the descent of Hadhrat Isa υ do to reach the status of *Tawaatur (continuous)*
3. The claim is doubtful about the fact that all of the Ummah are unanimous about the belief in the descent of Hadhrat Isa υ

There may well be other points in his argument, but the focal points are these. In this brief treatise, I wish only to clarify the most fundamental errors. I am not addressing the gentleman from Jaipur directly, do not wish to rebut every line he wrote and do not wish to delve into a lengthy academic discussion. All I wish to do is to present some fundamental principles to the seeker of the truth. As for those who wish to remain obstinate and adamant, there really is nothing that can be done for them.

Chapter One
Some Fundamental Principles of Islaam

The Basics

1. Just as a great wealth of beliefs, deeds and principles reached us through the Qur'aan and through Rasulullaah ρ, these were passed on thereafter from generation to generation until it reached us. Millions of Muslims served as the means for these teachings to come to us even though they did not have proficient knowledge of the Qur'aan and the Ahadeeth. They were however, well aware of the basic fundamentals of the Deen. They understood the basics of Imaan and would have been constrained to know the finer details only when the need arose.

   It is by the grace of Allaah that despite this legacy passing on from generation to generation, Allaah has granted us a code of principles in the form of the Qur'aan and the Ahadeeth which will serve to replenish people's Imaan if ever there arrives a time when deficiencies arise in the transmission of the legacy that is passed on through the generations. Such a means of protection is necessary given the facts that the Qur'aan is the final Book of Allaah, that Rasulullaah ρ was the final Nabi, that the Deen of Islaam is the final Deen and that this Ummah is the best of all Ummahs. Together with this, there has always remained a group of the Ummah who practically implement these pristine teachings to serve as an example for others. In this manner, the truth can always be distinguished from falsehood. For further reassurance, both of these factors have been stated in explicit terms.

   - Allaah says: "**Without doubt only We have revealed the Reminder** *(the Qur'aan)* **and** *(by various means)* **We shall certainly be its protectors** *(ensuring that it remains unchanged throughout time)*.[1]"
   - Rasulullaah ρ said, "Until the Day of Qiyaamah, there shall always remain a group from my Ummah who are steadfast upon the truth. They shall not be harmed by those who oppose them or by those who refuse to assist them."[2]

   My limited understanding tells me further that the verse "Ask those who possess knowledge if you do not know" also alludes to the fact that every period of time shall have people of the truth.

   Nevertheless, it is evident that not only shall there remain at all times the basic formula of all the fundamentals of Deen, but there shall also remain with it people who physically implement these. In fact, even if the formula itself has to vanish from the world. The presence of this group of people would be sufficient to attain the objective.

   The list of fundamental matters that have reached us through the generations is exceedingly lengthy. These include matters like salaah, fasting, zakaah, Hajj, marriage, divorce, trading regulations, the prohibition of intoxicants, fornication, etc, etc. in fact, there are details of salaah and zakaah that have reached us through this transmission through the generations that are not mentioned explicitly in the

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[1] Surah Hijr, verse 9.
[2] Bukhaari.

Qur'aan and *Mutawaatir*[3] Ahadeeth. Despite this, all of the world understands well that these are established matters of fact.

Types of Injunctions and Beliefs with Respect to their Proofs from the Qur'aan and the Ahadeeth

2. There are four types of injunctions and beliefs:

    - When both the *Thuboot (word/s)* and *Dalaalah (meaning/s)* are *Qat'ee (definite)*
    - When the *Thuboot* is *Qat'ee* and the *Dalaalah* is *Dhanni*
    - When the *Dalaalah* is *Qat'ee* and the *Thuboot* is *Dhanni*
    - When both the *Thuboot* and the *Dalaalah* are *Dhanni*

Thuboot refers to the words of Allaah and His Rasool ρ while ***Dalaalah*** refers to the meanings of their words. The Qur'aan and *Mutawaatir* Ahadeeth are both ***Qat'ee*** (beyond doubt) in terms of their *Thuboot*.

However, with regard to their ***Thuboot,*** they may be either *Qat'ee* to **Dhanni** (not beyond doubt). As for Ahadeeth that are not *Mutawaatir*, they will fall into the third or fourth categories. For more elucidation on this, refer to the books *Kashful Asraar* (commentary of *Usool Fakhril Islaam*) and the commentary of *Tahreerul Usool*.

From the above four types of injunctions and beliefs, **rejecting the first type will make a person a Kaafir, while rejecting any of the other three will not have this effect.**

What is Meant by Believing in the Prophethood of Rasulullaah ρ?

3. Believing in the Prophethood of Rasulullaah ρ means that one's heart accepts everything that is from Rasulullaah ρ. It does not refer to merely knowing about something and understanding it. Had this been sufficient, then this was achieved by the Jews and even by Heraclius the Byzantine Emperor.
4. The Ummah is unanimous about the fact that *Mutawaatir* Ahadeeth are regarded to be Qat'ee in nature.

The Condition for Tawaatur

5. The condition for a Hadith to be classified as *Mutawaatir* is that the number of narrators in every period of time need to be so many that there can be no doubt that a mistake could have been made. **There is no fixed number** since the narration of five acclaimed persons can be more trusted than the narration of fifty other people. The number will therefore vary according to the status of the people narrating the Hadith and also according to the nature of the Hadith itself.[4]

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[3] Those Ahadeeth that have been narrated by so many people in so many periods of time that it is impossible for them all to be lying.

[4] *Fawaatihur Rahmah* (Vol.2 Pg.110).

The Foundation of Mutawaatir Ahadeeth

6. The foundation of *Mutawaatir* Ahadeeth according to some scholars is purely the number of narrators of a Hadith and not the number of chains and sources it comes from. **The core factor which will classify it as being *Mutawaatir* is the fact that it is widely accepted without reserve.** They say that this wide acceptance during the era of the Sahabah ψ is sufficient to classify the Hadith as *Mutawaatir*. By this definition, the number of *Mutawaatir* Ahadeeth becomes exceedingly large. Many research scholars have opted for this definition. There can be no doubt in the fact that when an act is widely practised throughout the times (as opposed to just widely narrated), this would be a stronger cause for it to be classified as *Mutawaatir*. This is what we have referred to earlier as a legacy being passed on from generation to generation.

Decrease in Narrators during the Two Eras after the Sahabah ψ

7. It may hypothetically occur that a narration enjoys the status of *Mutawaatir* during the era of the Sahabah ψ, but then loses this status due to a lack of narrators in the following two eras. This has however not happened. However, the converse has occurred where the narrators of a narration increase, thereby making a Hadith *Mutawaatir* when it was not so during the era of the Sahabah ψ. The gentleman from Jaipur has doubts about this, even though he accepts it to some degree in the final part of his treatise.

Claiming that there are Very Few or No Mutawaatir Ahadeeth at all

8. Such a claim is false. Haafidh Ibn Hajar رحمه الله and other scholars make it evident that such a claims stems only from lack of knowledge of Ahadeeth. The *Sihaah Sitta* themselves have numerous such Ahadeeth and Haafidh Jalaalud Deen Suyuti رحمه الله has compiled two booklets of *Mutawaatir* Ahadeeth. These are:

    - *Azhaarul Mutanaathirah fi Akhbaaril Mutawaatirah*
    - *Tadreebur Raawi*[5]

The Status of the Ahadeeth of Bukhaari and Muslim that are not Mutawaatir

9. The leading Muhadditheen are of the opinion that the Sahih Ahadeeth of **Bukhaari** and **Muslim** that are not *Mutawaatir* **will enjoy the status of being *Qat'ee*.** Amongst these Muhadditheen are Abu Mansoor Baghdaadi رحمه الله, Abu Is'haaq Isfaraa'ini رحمه الله, Imaam Abu Haamid Isfaraa'ini رحمه الله, Qaadhi Abu Tayyab Tabari رحمه الله, Imaam Abu Is'haaq Shiraazi رحمه الله, Shamsul A'immah Sarakhsi Hanafi رحمه الله, Qaadhi Abdul Wahhaab Maaliki رحمه الله, Abu Ya'la Hambali رحمه الله, Abu Khitaab Hambali رحمه الله, Ibn Fowrak رحمه الله, Ibn Taahir Maqdasi رحمه الله, Abu Nasr Abdur Raheem Shaafi'ee رحمه الله, Ibn Salaah رحمه الله and many more. In fact, most of the Muhadditheen and *Ashaa'irah* also share the same opinion. The same stance is adopted even by latter day scholars such as Ibn Qayyim رحمه الله, Ibn Taymiyyah رحمه الله, Ibn Katheer رحمه الله,

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[5] *Fat'hul Mugheeth* (Iraqi) pg.27 and *Fat'hul Mugheeth* (Sakhaawi) pg.95

Ibn Hajar رحمه الله and Suyuti رحمه الله. In fact, the apparent opposition to this opinion from the like of Imaam Nawawi رحمه الله is regarded as a mere play of words by Haafidh Ibn Hajar رحمه الله and Abu Ali Ghaani in his book dedicated a subject, titled *Al Ifsaah fil Mahaakamah bayna Nawawi wa Ibni Salaah* and others. In fact, Imaam Ibn Taahir Maqdasi رحمه الله makes it clear that even the narrations found in other books of Hadith will be regarded as *Qat'ee* when they conform to the criteria of Bukhaari and Muslim.

The eminent Taabi'ee of Makkah Hadhrat Ataa bin Abi Rabaah رحمه الله stated, **"The narration which the Ummah have unanimously accepted as authentic is stronger than that which has only an authentic chain of narrators."**

Imaam Abu Is'haaq Isfaraa'ini رحمه الله said, "The Muhadditheen are unanimous about the fact that the Ahadeeth contained in Bukhaari and Muslim are all *Qat'ee*. We will therefore reject the claim of any person who opposes any of these Ahadeeth without a valid explanation because the Ummah of Muhammad ρ have accepted these Ahadeeth."[6]

Haafidh Ibn Hajar رحمه الله mentioned, "When the scholars unanimously agree on the authenticity of a narration, this unanimity will be a stronger reason to render it as *Qat'ee* than for the narration to merely have several chains of narrators."

The Meaning of 'Mutawaatir Lafdhi'

10. The term ***Mutawaatir Lafdhi*** does not at all mean that a *Mutawaatir* Hadith has been narrated with the exact same words by all. Regardless of the words used, **the meanings of all the narrations need to be the same.** When some scholars have stated that there are none or very few *Mutawaatir* Ahadeeth, they often refer to Ahadeeth that have been narrated with precisely the same words by all narrators. The only Hadith they have stated to be narrated with the same words is the one in which Rasulullaah ρ says, "The person who intentionally lies about me should prepare for his abode in Jahannam."

    As for the term ***Mutawaatir Ma'nawi,*** it does not mean that the words of the narrations are unalike. **It means that there is a common factor linking the meanings of all the narrations.** For example, various Ahadeeth citing the miracles of Rasulullaah ρ may not relate the same incident, but make it clear that Rasulullaah ρ performed miracles. Such Ahadeeth, although not *Mutawaatir*, may be referred to as *Mutawaatir Ma'nawi* or *Mutawaatir Qadr Musthtarak*.[7]

The Ruling of Ijmaa Ummah (Consensus of the Ummah)

11. One of the proofs for the injunctions of the Shari'ah is Ijmaa Ummah. **If the *Thuboot* of such Ijmaa is *Qat'ee,* the Ijmaa will be regarded as *Qat'ee* and a person rejecting it will be labelled a Kaafir,** just as the case will be for rejecting anything else of the Shari'ah which is regarded as *Qat'ee*. Therefore, **even if a**

[6] *Fat'hul Mugheeth* (Sakhaawi).
[7] *Fawaatihur Rahmah*.

belief is established from Ahadeeth that are not *Mutawaatir*, when there is Ijmaa upon such a belief, such a belief will be regarded as being *Qat'ee*.[8] For more elucidation on this, refer to the books *Fawaatihur Rahmah* (commentary of Muslim), the commentary of *Tahreerul Usool* and *Fat'hul Baari* (Vol.12 Pg.177). Note how the gentleman from Jaipur has misinterpreted this point.

The Meaning of the Fundamentals of Deen

12. Everything is regarded as being part of **the Fundamentals of Deen when it is established from the Qur'aan, *Mutawaatir* Ahadeeth and Ijmaa of the Ummah.** The Fundamentals of Deen are those factors about which there is no doubt that they form part of the Deen. They are known to every common Muslim. Although some of them may not reach every Muslim, it will however be necessary for every Muslim to believe in them when they do reach him. The Ulema emphasise that while not possessing knowledge of some of the Fundamentals of Deen will not deliver a Muslim to Kufr, he will **nonetheless become a Kaafir when the news reaches him and he refuses to accept it.**[9]

The Status of the Fundamentals of Deen

13. **Just as rejecting the Fundamentals of Deen makes one a Kaafir, so too does interpreting them in a manner that conflicts with their intent.** Hujjatul Islaam Imaam Ghazaali رحمه الله had written a decisive book on this subject titled *At Tafriqa baynal Islaam waz Zindiqah*, which came from Egypt and was published in India. Another sterling book on the subject had been written by Hadhrat Moulana Anwar Shah Kashmeeri رحمه الله, which he titled *Ikfaarul Mulhideen fi Dhururiyaatid Deen.*

14. Anything that attains the status of *Mutawaatir* in Deen becomes part of the Fundamentals of Deen because anything ***Mutawaatir* will be regarded as *Qat'ee*.** It will therefore be necessary for a Muslim to accept anything that he knows has been established by a *Mutawaatir* Hadith. This applies regardless of whether the matter concerns anything of the past, the unseen future, beliefs or injunctions. When one has accepted the prophethood of Rasulullaah ρ, there remains no other alternative, otherwise one will be guilty of disbelieving Rasulullaah ρ. There is no proof necessary to state that this is tantamount to Kufr. In fact, amongst the very Fundamentals of Deen is belief in Rasulullaah ρ and accepting that disbelief in him is tantamount to Kufr. The books of Fiqh and Aqaa'id explain this in detail. We shall now present a few droplets from these oceans of knowledge by way of example.

    a) The person who rejects something after accepting that it is part of the Shari'ah shall really be rejecting all of the Shari'ah[10]
    b) Consensus has been reached upon the fact that a person becomes a Kaafir when he rejects something that the Ummah unanimously agree was stated by Rasulullaah ρ. He will also be a Kaafir when he rejects something that he acknowledges to have been authentically stated by Rasulullaah ρ.[11]

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[8] *Talweeh* and *Sharh Tahreer*.
[9] Commentary of *Jawaahirut Towheed* pg.51, marginal notes of *Mawaafaqaat* (Vol.3 Pg.156) and *Ikfaarul Mulhideen* pg.2.
[10] *Sharhu Tahreer* (Vol.3 Pg.13)
[11] *Al Milal* (Vol.1 Pg.25,256).

c) A person becomes a Kaafir by rejecting a *Mutawaatir* Hadith concerning an injunction of the Shari'ah, such as the prohibition of men wearing silk[12]
d) Rejecting and opposing anything established as *Mutawaatir* renders one a Kaafir[13]
e) Everything *Qat'ee* is amongst the Fundamentals of Deen[14]
f) When any injunction of the Shari'ah is established through *Mutawaatir* narrations will be regarded as being *Qat'ee* when the meaning is evident[15]
g) When something had reached the status of *Mutawaatir* and there is no scope for interpretation, nor has anything contradictory been reported, rejecting it will amount to disbelieving in Rasulullaah ρ[16]
h) In reality, rejecting anything that is *Mutawaatir* amounts to disobeying Rasulullaah ρ and rejecting the Shari'ah of Islaam. This is Kufr in no uncertain terms even though a person does not openly falsify[17]
i) Whoever rejects any part of the Shari'ah of Islaam has annulled his testimony of *Laa Ilaaha Illallaah*[18]
j) There is no difference of opinion amongst the Muslims concerning the fact that the person who rejects any of the Waajibaat that are *Mutawaatir* will be asked to repent. If he fails to repent, he will be executed because he has become a Kaafir and Murtad[19]
k) People praying towards our Qibla will not be regarded as being Kuffaar unless he rejects something he knows to be amongst the fundamentals of Deen or something about which the Ummah is unanimous, such as regarding a Haraam act to be Halaal[20]
l) A person will certainly be regarded as a Kaafir if he disbelieves in or rejects any of the fundamentals of the Shari'ah and what is known to be transmitted through *Mutawaatir* narrations from Rasulullaah ρ
m) Opposing any of the fundamentals of Deen which are established by Ijmaa is Kufr[21]

A List of the Fundamentals of Deen

When Ulema state only a few of the Fundamentals of Deen by way of example, people get the impression that these are all. The gentleman from Jaipur has fallen to same misconception. A list of these examples is stated below, which can be found with a bit of effort in the various books Fiqh, Usool Fiqh and Aqaa'id:

1. Allaah is all Knowing
2. Allaah has power over everything
3. Everything happens by the will of Allaah
4. The Qur'aan is the speech of Allaah
5. The Qur'aan
6. The eternal nature of the Qur'aan

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[12] *Sharhu Fiqhil Akbar*, as quoted in *Muheet*.
[13] *Usool Fakhril Islaam*
[14] *Mahsool*, as quoted in *Ikfaarul Mulhideen* pg.67.
[15] *Mahsool*, as quoted in *Ikfaarul Mulhideen* pg.69.
[16] *Tafriqa* by Imaam Ghazaali رحمه الله. Pg. 14
[17] Hamawi's commentary on *Ashbaa*, *Shaami* and *Tahtaawi,* as quoted in *Ikfaarul Mulhideen.*
[18] *Siyarul Kabeer*, as quoted in *Ikfaarul Mulhideen.*
[19] Commentary of Aqeedah Tahaawi, pg.247
[20] *Mawaaqif*
[21] Kuliyaat Abil Baqaa, as quoted in *Ikfaarul Mulhideen.*

7. The eternal nature of Allaah's attributes
8. The fact that the universe was created by Allaah
9. Resurrection
10. Punishment in the grave
11. Rewarding and punishment in the Aakhirah
12. Seeing Allaah in the Aakhirah
13. Rasulullaah ρ's intercession on the Day of Qiyaamah for reckoning to begin
14. The pond of Kowthar
15. The existence of angels
16. The existence of the angels who record deeds
17. The finality of Rasulullaah ρ's prophethood
18. The post of prophethood is granted by Allaah and cannot be acquired
19. It is not permissible to degrade the Muhaajireen and Ansaar
20. To have love for the family of Rasulullaah ρ
21. Hadhrat Abu Bakr τ and Hadhrat Umar τ were the first two rightful Khalifahs
22. The five daily salaahs are Fardh
23. The prescribed number of Rakaahs for each salaah
24. The prescribed number of Sajdahs in each salaah
25. The fasts of Ramadhaan
26. Zakaah
27. The amount of zakaah
28. Hajj
29. Being in Arafaat during Hajj
30. The number of circuits in a Tawaaf
31. Jihaad
32. Facing the Qibla in salaah
33. The Jumu'ah salaah
34. Performing salaah in Jamaa'ah
35. Adhaan
36. The two days of Eid
37. The permissibility of making Masah on leather socks
38. Prohibition from speaking ill of Rasulullaah ρ
39. Prohibition from speaking ill of Hadhrat Abu Bakr τ and Hadhrat Umar τ
40. Rejecting the belief that Allaah has a physical body like the creation
41. Rejecting the belief that Allaah assumes the form of the creation
42. Prohibition from regarding what is unlawful to be lawful
43. Adulterers are to be stoned to death
44. Prohibition from wearing pure silk (for men)
45. Legality of trade
46. Taking a bath when ceremonially impure
47. Prohibition from marrying one's mother
48. Prohibition from marrying one's daughters
49. Prohibition from marrying one's Mahram
50. Prohibition of drinking wine
51. Prohibition of gambling

After citing these 51 examples, it may occur to you that there are things listed here that you have perhaps not regarded to be amongst the Fundamentals of Deen.

A General Principle Concerning the Fundamentals of Deen

We conlude this discussion by quoting from Muhaqqiq Hind Hadhrat Abdul Azeez رحمه الله. The complete quotation may be found in *Ikfaarul Mulhideen*. The extract makes evident the general principle that may be used to determine whether something falls into the category of the Fundamentals of Deen. This will make the fact clear that the Fundamentals of Deen are not restricted to the examples cited in the books of Deen.

He writes: "The Fundamentals of Deen fall into three categories. The first are those that are established from the clear verses of the Qur'aan, such as the fact that a mother cannot marry her son. The second are those that are established from the *Mutawaatir* Sunnah of Rasulullaah ρ, whether it is *Mutawaatir Lafdhi or Mutawaatir Ma'nawi*. This applies equally to beliefs and actions, whether Fardh or Nafl. The third are those that are established from Ijmaa, such as the Khilaafah of Hadhrat Abu Bakr τ and Hadhrat Umar τ. It is apparent that one who rejects any of these issues does not have proper Imaan in the Qur'aan and the Ambiyaa عليهم السلام."

The Fundamentals of Deen according to Allaama Kashmeeri رحمه الله

The eminent Muhaddith Allaama Kashmeeri رحمه الله explains that the Fundamentals of Deen are those issues that are established from Rasulullaah ρ, that are without a doubt a part of Deen and have to be ranked according to their respective status in the Shari'ah. **For example, salaah is Fardh, it is Fardh to regard it as Fardh, it is Fardh to learn it and rejecting it is Kufr. In a like manner, using the Miswaak is Sunnah, it is Fardh to regard it as a Sunnah, it is Sunnah to learn to use it and while rejecting it is Kufr, one will be blameworthy or punishable for failing to carry it out.**

Although the above discussion has been lengthy, it is hoped that the seeker of truth has understood the meaning of the Fundamentals of Deen and many doubts have been dispelled.

In the light of these principles, we shall now discuss the belief in the descent of Hadhrat Isa υ. While the initial objective has been reached, we wish to draw the reader's attention to certain other factors.

There are **three** positions concerning the belief in the descent of Hadhrat Isa υ:

1. What is the position of the Qur'aan in this regard?
2. What is the position of the Ahadeeth in this regard?
3. What is the position of Ijmaa in this regard?

Once all these three positions have been discussed, it will become as clear as daylight whether the belief in the descent of Hadhrat Isa υ is amongst the Fundamentals of Deen or not.

Chapter Two
The descent of Hadhrat Isa υ in the Qur'aan

The First Verse of the Qur'aan Concerning the descent of Hadhrat Isa υ

Allaah says: "***Verily he (Isa υ) is certainly a sign of Qiyaamah, so never doubt it***"[22]

The pronoun "he" in the verse refers to Hadhrat Isa υ according to Hadhrat Abdullaah bin Abbaas τ as well as Hadhrat Abu Hurayrah τ from amongst the Sahabah ψ. From amongst the Taabi'een, this explanation is substantiated by Hadhrat Abul Aaaliya رحمه الله, Hadhrat Hasan Basri رحمه الله, Hadhrat Abu Maalik رحمه الله, Hadhrat Ikrama رحمه الله, Hadhrat Qataadah رحمه الله, Hadhrat Dahhaak رحمه الله, Hadhrat Mujaahid رحمه الله and many others. This is stated in the Tafseer of Ibn Jareer رحمه الله(Vol.25 Pg.54), Ibn Katheer رحمه ال (Vol.9 Pg.146) and in *Durrul Manthoor* (Vol.6 Pg.20).

When no contrary explanation has been reported from any other Sahabi τ, what Tafseer can be preferred to that of Hibrul Ummah Hadhrat Abdullaah bin Abbaas τ. It is for this reason that *Aqeedatul Islaam* clearly states that it is not permissible to interpret this verse to mean anything else when it clearly refers to the descent of Hadhrat Isa υ and when there are *Mutawaatir* Ahadeeth to support it.

The Second Verse of the Qur'aan Concerning the descent of Hadhrat Isa υ

Allaah says: "**Every person belonging to the Ahlul Kitaab shall certainly believe in him** *(Isa υ)* **before his death, and on the Day of Judgement, he** *(Isa υ)* **shall be a witness against them**"[23]

There is a difference of opinion amongst the scholars about whom the pronoun refers to in the phrase "his death". Quoting from the likes of Hadhrat Abdullaah bin Abbaas τ, Hadhrat Ikrama رحمه الله, Hadhrat Ibn Seereen رحمه الله, Hadhrat Dahhaak رحمه الله and Hadhrat Mujaahid رحمه الله , Allaama Ibn Jareer رحمه الله has stated that the person being referred to is Hadhrat Isa υ. This means that the Ahlul Kitaab present when Hadhrat Isa υ descends from the heavens will believe in Hadhrat Isa υ before he passes away. Both Ibn Jareer رحمه الله and Ibn Katheer رحمه الله have stated that this opinion is the most correct of the two since it ties in with the meaning of the verse. *Umdatul Qaari* (Vol.7 Pg.252) states that this is the interpretation of the men of knowledge.

According to the preferred interpretation of the Qur'aan, the above two verses clearly point to the descent of Hadhrat Isa υ. Although they are not *Qat'ee* in themselves, the *Mutawaatir* Ahadeeth on the subject elevate the belief in the descent of Hadhrat Isa υ to the status of *Qat'ee*. We will not deal with the specifics of this since it is beyond

[22] Surah Zukhruf, verse 61.
[23] Surah Nosaa, verse 159.

the scope of our discussion. Do refer to *Aqeedatul Islaam* and *Tahiyyatul Islaam* for details.

Chapter Three
Mutawaatir Ahadeeth Concerning the descent of Hadhrat Isa υ

Take note of the fact that in the terminology of the Muhadditheen, if the *Matan* (text of a Hadith) has been narrated by, say, ten Sahabah ψ, it will be referred to as ten Ahadeeth. With regard to the *Matan*, the Hadith will be regarded as *Mutawaatir* only when the number of Sahabah ψ reaches the level where is can be regarded as a *Mutawaatir* Hadith. It seems that the gentleman from Jaipur is unaware of this.

Now listen further! If, after inspection, the narrators of a Hadith and the chains of narrators are found to reach the criteria of *Mutawaatir* Ahadeeth, every Muhaddith has the right to refer to the Hadith as a *Mutawaatir* Hadith even though this has not been documented by anyone. In fact, it could well occur that a Muhaddith refers to a Hadith as a solitary narration because he did not research it and then someone else researches it in depth and discovers that it is indeed *Mutawaatir*. The status of such a Hadith will therefore be regarded as *Qat'ee*.

The Word of the Muhadditheen is to be Considered when Discussing Ahadeeth

It is evident that word of the experts of any field needs to be taken into account. A Hadith will therefore be classified as authentic, weak, *Mutawaatir* or not by the Muhadditheen. This is not the prerogative of a Faqih or someone specialising in Aqaa'id or anything else. The gentleman from Jaipur has quoted Allaama Taftazaani رحمه الله when proving that the Ahadeeth concerning the descent of Hadhrat Isa υ are not *Mutawaatir*, but solitary narrations. Now although Allaama Taftazaani رحمه الله may be an authority on *Kalaam* or *Mintiq*, he is certainly not an authority on Ahadeeth. In fact, when it comes to Ahadeeth, even the great men like Imaam Ghazaali رحمه الله and Imaam Raazi رحمه الله are not considered authorities, let alone Allaama Taftazaani رحمه الله . In this field, the accepted authorities are the likes of Maardini رحمه الله, Muzani رحمه الله, Dhahabi رحمه الله, Ibn Hajar رحمه الله, Ayni رحمه الله, Ibn Taymiyyah رحمه الله, Ibn Qayyim رحمه الله, Ibn Katheer رحمه الله, etc.

To prove the lack of knowledge Allaama Taftazaani رحمه الله and Sayyid Jurjaani رحمه الله had in the field of Ahadeeth, take just the incident of the debate they had concerning the narration: "Love for cats is from Imaan." While they hotly debated about the status of the word "مِن" in the narration they thought was a Hadith, they did not know that the narration was a mere fabrication.

The Narrators of the Ahadeeth Concerning the descent of Hadhrat Isa υ

The Ahadeeth concerning the descent of Hadhrat Isa υ are narrated in the Sihaah from Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Abdullaah bin Umar τ, Hadhrat Abu Hurayrah τ, Hadhrat Hudhayfah τ, Hadhrat Ibn Usayd τ, Hadhrat Abu Umaamah Baahili τ, Hadhrat Jaabir bin Abdullaah τ and Hadhrat Nawaas bin Sam'aan τ. In fact, the narrations of Hadhrat Abu Hurayrah τ, Hadhrat Jaabir τ, Hadhrat Hudhayfah τ and

Hadhrat Abdullaah bin Umar τ are reported in Bukhaari and Muslim. Even if these Ahadeeth were reported only in Bukhaari and Muslim, they would be irrefutable according to the senior Muhadditheen, as stated in point number 9 in chapter one.

Now if we add to these the Ahadeeth found in other compilations of Ahadeeth such as Ibn Hibbaan, Ibn Khuzaymah, Musnad Ahmad and the four Sunan compilations, **the number of Ahadeeth number more than seventy.** How can such a large number of Ahadeeth be ignored when even the Qur'aan bears testimony to the virtue of the Sahabah ψ and none after the Ambiyaa عليهم السلام can be as true as they were? If we are convinced about the truthfulness and piety of any person and twenty such persons came to inform us about something, will we believe it or not? **In reality, a single Sahabi τ is better than all these people. In fact, it would perhaps not even be farfetched to state that a single Sahabi τ is better than the rest of the Ummah.**

Now apart from the seventy Sahabah ψ who have narrated such Ahadeeth directly from Rasulullaah ρ, **there are approximately another thirty narrations the Sahabah ψ and Taabi'een narrate in this regard without quoting directly from Rasulullaah ρ.** Muhadditheen state that when it concerns matters that are **not based on intellect and logic,** Ahadeeth that **are** not attributed directly to Rasulullaah ρ (*Mowquf*) fall into the category of Ahadeeth that are attributed directly to Rasulullaah ρ **(*Marfoo*).** There are therefore as many as a hundred narrations concerning the descent of Hadhrat Isa υ, which are all either *Sahih* or *Hasan*. Can one show any other narration comparable to this in the number of narrators and chains of narrators? In fact, the narration "*The person who intentionally lies about me should prepare for his abode in Jahannam*" is regarded to be of the highest category of *Mutawaatir* Ahadeeth and also has approximately a hundred narrations. However, it is difficult to prove that all the narrators in all hundred narrations fall within the category of *Sahih* and *Hasan*.

Another famous *Mutawaatir* Hadith is the Hadith concerning Masah on socks. Regarding these Ahadeeth, Imaam Abu Haneefah رحمه الله said, "I would not have approved of Masah on socks had it not come to me as bright as daylight and I feared that one who rejects it would become a Kaafir." In fact, when someone asked Imaam Abu Haneefah رحمه الله what his way was, he replied, **"I regard Hadhrat Abu Bakr τ and Hadhrat Umar τ as the best (of the Sahabah ψ), I love the two sons-in-law (Hadhrat Uthmaan τ and Hadhrat Ali τ) and I endorse Masah on socks."** It therefore appears that it is necessary to believe in the permissibility of Masah on socks to be regarded as a follower of the Shari'ah. What Imaam Abu Haneefah رحمه الله wished to emphasise was that he was neither a Shia nor a Khaariji, but that he belonged to the Ahlus Sunnah wal Jamaa'ah.

Although the Qur'aan explicitly states that the feet need to be washed in wudhu and many Ahadeeth also emphasise this, yet Masah on socks has to be recognised as being permissible because of the fact that the Ahadeeth reporting it are *Mutawaatir*. What needs to be considered carefully is that so much importance is attached to acknowledging the permissibility of **Masah on socks** even though there are only **forty Ahadeeth that clearly mention it.** Furthermore, here again it is difficult to prove that all the narrators in all forty narrations fall within the category of *Sahih* and *Hasan*. Despite this, the injunction falls within the ambit of *Qat'ee*.

Some Examples of Ahadeeth that Fall Perfectly within the Definition of Mutawaatir Ahadeeth

- The Ahadeeth discussing washing of the feet, whereas only 31 narrations are reported
- The Ahadeeth discussing Rasulullaah ρ' physical Mi'raaj, whereas only 20 narrations are reported
- The Ahadeeth discussing the pond of Kowthar, whereas only 50 narrations are reported
- The Ahadeeth discussing raising the hands when calling out the Takbeer Tahreema, whereas only 50 narrations at the most are reported
- The Ahadeeth stating that the one who builds a Masjid for Allaah's pleasure will have a palace built for him in Jannah, whereas a maximum of 20 Sahabah ψ have reported it
- Like these, there are many others such as the Ahadeeth on intercession, punishment in the grave, the questioning in the grave, the Hadith stating that one will be raised with those he loves, the Hadith stating that Islaam started out as a stranger and will soon become one again, etc. etc.

Haafidh Ibn Taymiyyah رحمه الله has written several booklets in which he refers to the Ahadeeth of intercession, Kowthar and punishment in the grave as *Mutawaatir* Ahadeeth even though the narrators of these Ahadeeth do not number as many as those who report the Ahadeeth about the descent of Hadhrat Isa υ.

Mutawaatir by Definition

I do not know what precondition the gentleman from Jaipur requires for a Hadith to be regarded as *Mutawaatir* because wherever it is stated that Ahadeeth are *Mutawaatir,* he states that these refer to the literal meaning of *Mutawaatir*, i.e. that they are reported in great number. Although the literal meaning of *Mutawaatir* is sometimes used, it is the work of scholars proficient in the field of Ahadeeth to determine this, not the work of the man on the street.

Now, although the number of Sahabah ψ narrating the Hadith concerning the descent of Hadhrat Isa υ is so large, the number of people narrating it has snowballed over the eras following the era of the Sahabah ψ. Even the gentleman from Jaipur acknowledges that solitary Ahadeeth can be regarded as *Mash'hoor* or *Mutawaatir* when the number of narrators increase to this level in the latter eras. When this is the case, what harm can there be when no Muhaddith has categorically classified the Hadith as *Mutawaatir*?

The Status of the Narrations of the descent of Hadhrat Isa υ according to the Muhadditheen

When eminent Muhadditheen like Haafidh Ibn Katheer رحمه الله, Haafidh Jalaalud Deen Suyuti رحمه الله and Imaam Abul Hasan Sajzi Aabaari رحمه الله from the earlier Muhadditheen have classified the Hadith of the descent of Hadhrat Isa υ as *Mutawaatir*, what right has anyone to sneer this off as being '*literal'* without any proof but merely to satisfy his whims?

In his *Fat'hul Baari* (Vol.6 Pg.358), Haafidh Ibn Hajar quotes Imaam Abul Hasan Sajzi Aabaari رحمه الله who was from the earlier-day Muhadditheen (passed away in 363 A.H.). He is called Sajzi, which is the title used for people from Sajistaan (see *Al Qaamoos*) and not Sajisti, as the gentleman from Jaipur states. He states, "The Ahadeeth are *Mutawaatir* that state that Mahdi υ is from this Ummah and that Hadhrat Isa υ will perform salaah behind him." This narration was originally quoted to rebut the narration of Ibn Maajah which states that there shall be no Mahdi apart from Hadhrat Isa υ. However, three factors become apparent:

1. The Ahadeeth concerning the appearance of Hadhrat Mahdi are *Mutawaatir*
2. The Ahadeeth concerning the descent of Hadhrat Isa υ are *Mutawaatir*
3. The Ahadeeth are *Mutawaatir* which state that Hadhrat Mahdi will lead Hadhrat Isa υ in salaah

The appearance of Hadhrat Mahdi, Dajjaal and the descent of Hadhrat Isa υ are all interrelated and follow from one another. It is for this reason that they are so often mentioned together in the Ahadeeth.

Now, will we prefer the stronger opinion of the majority of scholars or the weakly reported opinion of one or two Muhadditheen who say that there are only a few, if any, *Mutawaatir* Ahadeeth? Nonetheless, even these lone Muhadditheen accept the fact that the narrations of Bukhaari and Muslim need to be accepted as necessary fundamentals of Deen. **One will therefore have to accept the belief in the descent of Hadhrat Isa υ as being necessary either because it is reported in Bukhaari and Muslim or because it is reported in *Mutawaatir* Ahadeeth.** The third option is nonsensical, which states that neither *Mutawaatir* Ahadeeth nor the Ahadeeth of Bukhaari and Muslim require certainty of belief. It appears as if the old deviant sects of the Jahmiyyah and Quraamatah have been revived.

The gist of it all is that the **Ahadeeth** citing the descent of Hadhrat Isa υ **are found in Bukhaari and Muslim** and this is sufficient to demand certainly of belief according to **the Ashaa'irah.** If they need to be in the category of *Mutawaatir* Ahadeeth, then this is also found because they have been widely accepted from the era of the Sahabah ψ. The foregoing discussion has also proven that these Ahadeeth perfectly fit the definition of *Mutawaatir* Ahadeeth if anyone wants to challenge this. After determining that *Mutawaatir* Ahadeeth are *Qat'ee* in their *Thuboot* and *Dalaalah*, there remains no doubt in the fact that it is Fardh (obligatory) to believe in the descent of Hadhrat Isa υ. The consequences of rejecting this belief is self-evident. What doubt can now remain in the fact that believing in the descent of Hadhrat Isa υ forms part of the fundamentals of Deen?

Chapter Four
Ijmaa Concerning the descent of Hadhrat Isa υ

It has been mentioned in point number (m) in the first chapter that opposing any of the fundamentals of Deen which are established by Ijmaa is Kufr, especially when the matter concerns something of the unseen because the Ummah does not have knowledge of the unseen. How can one find fault in Ahadeeth citing the descent of Hadhrat Isa υ when they have been narrated in the compilations of Ahadeeth starting from the most authentic (Bukhaari, Muslim, Nasa'ee, Abu Dawood, Tirmidhi and Ibn Maajah) up to compilations like Haakim's *Mustadrak* and Bayhaqi's *Sunan Kubra*.

Furthermore, these narrations were commonly narrated by the Sahabah ψ and then by the Taabi'een in places as diverse and Makkah, Madinah, Kufa, Basrah, Shaam, etc. In addition to this, **no difference of opinion in the matter has been reported from any Sahabi τ nor any Taabi'ee, Imaam, Muhaddith or even any writer in the past.** Does not prove the fact that this belief was unanimously accepted by the Ummah?

The descent of Hadhrat Isa υ Stated in the Books of Aqaa'id

All the reputed books of beliefs mention the descent of Hadhrat Isa υ. we shall quote just two:

1. *Aqeedatut Tahaawi*, which is regarded as most authoritative in the Hanafi Madh'hab states: "We believe in the signs of Qiyaamah such as the emergence of Dajjaal and the descent of Hadhrat Isa υ."
2. ***Fiqhul Akbar*** is amongst the most famous works of Imaam Abu Haneefah رحمه الله and the **first commentary** of this book was written by the famous **Imaam of Aqaa'id Imaam Abul Mansoor Maatureedi** رحمه الله. It states: "The descent of Hadhrat Isa υ and all the other signs of Qiyaamah reported in the authentic Ahadeeth are true and will take place."

These are the beliefs that the Ummah has passed in from generation to generation. What doubts can remain about this when it has been so clearly stated in these books?

Consensus of the Earlier and Latter-Day Ulema Concerning the descent of Hadhrat Isa υ

Imaam Abu Is'haaq Bukhaari رحمه الله was one of the senior Muhadditheen of the 4th Islaamic century. He states in his *Ma'aanil Akhbaar*: "All the Muhadditheen and most of the Mutakallimeen unanimously agree that Hadhrat Isa υ will descend from the skies, kill Dajjaal and destroy the cross."[24]

Remember that the Muhadditheen preceded the Mutakallimeen, so if some of the Mutakallimeen begged to differ afterwards, this will not affect the former Ijmaa

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[24] *Tahiyyatul Islaam* pg.135.

of the Muhadditheen. The fact of the matter, however, is that this difference of the Mutakallimeen is misreported, as will be mentioned in the following statement:

Imaam Shamsud Deen Muhammad bin Ahmad Hambali Safaarini Nablusi رحمه الله was a scholar from amongst the latter-day scholars. He writes: “All of the Ummah are unanimous about the descent of Hadhrat Isa υ and none from the people of the Shari'ah has ever differed on the matter. It is only the philosophers and irreligious ones who believe in the contrary and their opposition cannot be given any regard. The Ummah is unanimous that Hadhrat Isa υ will descend and then govern according to the Shari'ah of Hadhrat Muhammad ρ.”[25]

Allaama Safaarini رحمه الله was amongst the senior Muhadditheen of the 12th Islaamic century who hailed from the village of Safaareen in Nablus. He wrote dozens of books. Many books on personalities laud him and give him titles of high accolade. In fact, even the gentleman from Jaipur would know his high status. It is the same Imaam Safaarini رحمه الله who states in no uncertain terms that all the Muhadditheen and Mutakallimeen, whether Ashaa’irah, Maatureediyyah or Mu’tazilah believe in the descent of Hadhrat Isa υ. He makes it clear that it is only the philosophers and irreligious ones who believe in the contrary.

Vocal and Silent Ijmaa

Just as he seemed allergic to the term *Mutawaatir*, the gentleman from Jaipur seems also to display a reaction to the term *Ijmaa*. When he sees the word Ijmaa, he writes it off to mean *silent Ijmaa*. This he does without substantiation and only out of obstinacy. The fact however remains clear that Ijmaa will refer only to vocal Ijmaa unless a clear proof is found in opposition. We ask him to present this proof for what he believes to be right.

An Overview of the Discussion

The following has been highlighted in the preceding discussion:

1. The belief in the descent of Hadhrat Isa υ has been passed on from generation to generation and has therefore received the status *Tawaatur*, which is in itself a proof of its certainty. This has been discussed in point number 1
2. Apart from this legacy from generation to generation, the Qur'aan also speaks of the descent of Hadhrat Isa υ according to the interpretations of the majority of Sahabah ψ and Taabi’een
3. The Ahadeeth concerning the descent of Hadhrat Isa υ have been unanimously accepted as authentic by the Ummah and widely reported. They fall perfectly into the definition of *Mutawaatir* Ahadeeth. All of the above three factors point to the fact that it is necessary to believe in the descent of Hadhrat Isa υ
4. The early and latter-day Ulema have clearly stated that the Ummah unanimously agree upon the belief and no person on truth has ever opposed the belief
5. The point being made is that belief in the descent of Hadhrat Isa υ is proven to be a certainty from various angles and forms part of the Fundamentals of Deen. It is only inner defiance, evil whisperings and the inability to comprehend which

[25] *Sharhu Aqeedah Safaarini* (Vol.2 Pg.90).

makes people differ on the issue. They then resort to various schemes to defend their stance, which is a clearly not the behaviour of a Mu'min. One of the most important aspects of the Fundamentals of Deen is to believe whatever Rasulullaah ρ has told us. Now it will be an act of treachery to reject something that has reached us from Rasulullaah ρ through means that are certain and beyond doubt. This is tantamount to disbelieving in Rasulullaah ρ. Once we accept that believing in Rasulullaah ρ is amongst the Fundamentals of Deen, we are constrained to accept everything that comes from him, whether we understand it or not. When an angel can descend from the heavens in the form of a human, what is farfetched about a Nabi υ ascending to the heavens? The Qur'aan even speaks about Hadhrat Jibra'eel υ appearing before Hadhrat Maryam رضي الله عنها in human form and of other angels coming to Hadhrat Ibraheem υ with news. Since the spiritual power of the Ambiyaa عليهم السلام is extremely potent, it can easily overcome their physical bodies. Does the Qur'aan not speak about Rasulullaah ρ leaving on the journey of Mi'raaj in his physical form and travelling from Makkah to Baytul Maqdas? Do the *Mutawaatir* Ahadeeth not then describe how Rasulullaah ρ travelled through the heavens? Does this not form part of the beliefs of the Muslims? Now since this ascending and descending is not farfetched, why should it be farfetched to think that Allaah transported Hadhrat Isa υ to the heavens by some magnetic pull? What doubt can there be in the power of Allaah when people accept human feats such as mesmerism?

All that needs to be said is that when Rasulullaah ρ has said something, we can do nothing but accept. Allaah says: "**It is not *(proper)* for any Mu'min man or woman to exercise any choice in their affairs *(contrary to Allaah's commands)* when Allaah and His messenger have *(already)* decided a matter**"[26]

Clarifying the Belief in the Descent of Hadhrat Isa υ

Clarifying this belief actually has two parts:

1. Hadhrat Isa υ ascended to the heavens in body and soul
2. he will descent to the earth before Qiyaamah

Both these factors are amongst the fundamentals of Deen. When one acknowledges the descent of Hadhrat Isa υ, it automatically means that he acknowledges the ascension. Although there have been minor differences between the scholars regarding whether Hadhrat Isa υ experienced some degree of death before being raised to the heavens, it is the opinion of the majority of the Ahlus Sunnah wal Jamaa'ah that he was raised with his natural body while still alive. All that was intended in this treatise was to discuss the status of this belief, which has been done. It is hoped that this suffices for every seeker of the truth.

"I only wish *(for your)* reformation as far as I am able *(to make it possible)*. My ability is only from Allaah. Only on Him do I rely and only to Him do I turn."[27]

[26] Surah Ahzaab, verse 36.
[27] Surah Hood, verse 88.

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BELIEF ABOUT THE SIGNS OF QIYAMAAT IN ISLAAMI AQAAID BY DR. MUFTI ABDUL WAHID

THE SIGNS OF QIYAAMAH

It has reached us by way of complete reliability and authenticity through the Qur`aan Majeed, the Ahaadith, all the Ambiyaa (alaihimus salaam), all the Sahaabah (radhiAllaahu anhum), and all the Ulama, past and present, that one day this world will come to an end with the blowing of the Trumpet by Hadhrat Israfeel (alaihis salaam).

When Hadhrat Israfeel (alaihis salaam) blows the Trumpet, whatever is on the heavens and earth will be destroyed. After forty years, Hadhrat Israfeel (alaihis salaam) will once again blow the Trumpet and everything will once again be granted life. The first blowing is known as *Nafkha Imaatat (the blow of death)* and the second blowing is known as *Nafkha Ahyaa (the blow of life)*. This total annihilation of the entire universe and its being brought to life once again is known as Qiyaamah. The object of the Day of Qiyaamah is that those who accepted and followed the guidance shown by the Ambiyaa (alaihimus salaam) be granted their reward and compensated, and those who refuted and rejected this guidance be punished and those who committed oppression (on earth) be given retribution with a suitable punishment.

The Qur`aan Majeed and Ahaadith are replete with warnings regarding this pending event. It is Fardh and necessary that we bring Imaan in this. Allaah Ta`ala has not shown to anyone the exact date of this Day, but all the Ambiyaa (alaihimus salaam) have outlined the pending signs which foretell the impending time. Nabi ρ, through Divine Inspiration has indicated many signs which indicate the forthcoming Day. It is stated in the Qur`aan Majeed, *"Do they then await other than the Hour, -- and that it should come on them suddenly? But some of its portents have already come."*

There are two types of signs of Qiyaamah -- major and minor. The minor signs of Qiyaamah are those which began with the birth of Nabi ρ and end with the coming of Hadhrat Imaam Mahdi (alaihis salaam).

The major signs of Qiyaamah are those which will begin with the coming of Hadhrat Imaam Mahdi (alaihis salaam) and will end with the blowing of the Trumpet.

Discussion of the minor signs of Qiyaamah

The very first minor sign of Qiyaamah was the birth and demise of the Last of all Ambiyaa (alaihimus salaam), our beloved Nabi ρ. This is the reason why Nabi ρ was given the tile of *Nabius Saa`a (The Nabi of The Hour)* in the previous Scriptures. Because he will be the Nabi who will indicate the imperativeness of the Final Hour and Qiyaamah will take place on his Ummat.

Other signs are:

1. Knowledge will be lifted and ignorance will abound and increase.
2. Adultery, fornication and consumption of alcohol will increase.
3. Music, Musical instruments and singing and dancing girls will become very common.
4. Lies will spread.
5. People will disobey their mothers and obey their wives.
6. They will seat their friends close to them and disregard their father. They will prefer their friends over their fathers.
7. The rulers will regard the wealth of others as their own.
8. Trusts will be considered as spoils of war and betrayed.
9. Ignoramuses and unworthy people will be granted leadership and high posts.
10. The low and sinful persons will be made leaders of their tribes.
11. Modesty and shame will be taken away.
12. Oppression and rebellion will become the order of the day, etc., etc.

Besides these there are also many other signs of Qiyaamah, which are mentioned in the authentic Ahaadith. All of these are true and Haqq. Most, if not all of them have already been made manifest and have appeared already.

The major signs of Qiyaamah

Those signs which Nabi ρ has enumerated as the ones which will occur in very close proximity to Qiyaamah, include the appearance of Imaam Mahdi (alaihis salaam), the emergence of dajjaal and Ya`jooj, Ma`jooj, the descending of Hadhrat Isaa (alaihis salaam) from the heavens, the emergence of the speaking animal from the ground, etc., etc.

1. The appearance of Imaam Mahdi (alaihis salaam)

The first major sign of Qiyaamah will be the appearance of Imaam Mahdi (alaihis salaam).

The word, *Mahdi* literally means 'the one who is guided'. Hence, in this literal sense, every Aalim who has proper and correct knowledge will be called a *Mahdi*, in fact every true and rightly guided Muslim can be called a *Mahdi*. Nevertheless, that promised *Mahdi* who is mentioned in the Ahaadith and who is to appear before the advent of Qiyaamah is the title of a special person, who will be from the progeny of Hadhrat Faatimah (radhiAllaahu anha). His name will be Muhammad and his father's name will be Abdullah. He will resemble Nabi ρ. He will be a resident of Madinah Shareef. He will make his appearance in Makkah Mukarramah. The pious personages and *Abdaal* of Syria and Iraq will (be the first to) take ba`it at his hands. The treasures which are buried beneath the Kaabah Shareef will be exhumed by him and distributed

amongst the Muslims. At first he will be the ruler of the Arabs and later on, that of the entire earth. He will fill the earth with peace and justice just as how it was previously filled with evil and oppression. He will rule in accordance to the Shariah if Nabi ρ. Dajjaal will emerge during the time of Imaam Mahdi (alaihis salaam). It will also be during his reign that Hadhrat Isaa (alaihis salaam) will descend from the heavens on the eastern Minaarat of the Musjid in Damascus, at the time of Asr Salaat. Hadhrat Isaa (alaihis salaam) will perform his Salaat behind Imaam Mahdi (alaihis salaam). Imaam Mahdi (alaihis salaam) will wage war with the Christians and he will conquer Constantinople.

Note:

It is the belief of the Ahle Sunnat Wal Jamaat that Hadhrat Imaam Mahdi (alaihis salaam) will appear before Qiyaamah. This coming of Imaam Mahdi (alaihis salaam) has been mentioned in authentic Ahaadith and it is unanimously accepted in the Ummat. The coming of Imaam Mahdi (alaihis salaam) has been transmitted right from the era of the Sahaabah (radhiAllaahu anhum) until the present age through the reliable chains of narrators.

2. The emergence of dajjaal

The second major sign of Qiyaamah will be the emergence of dajjaal. This is established by authentic Ahaadith-e-Mutawaatirah and by consensus of the Ummat.

The word *dajjaal* is derived from the word '*dajal'*, which literally means to be a great liar, fraud and one who concocts lies and plots and confuses the Haqq with baatil. In this literal sense, every great liar can be called a dajjaal. However, the prophesied dajjaal whose mention is made in the Ahaadith is the title of a particular person who will emerge from amongst the kuffaar in close proximity to Qiyaamah. He will be from amongst the Jews and he will be called by the title *Maseeh*. The reason for this title is that he will be one-eyed and a *Maseeh* is one whose eyes were levelled by the stroke of his hand. One of his eyes will be protruding like a grape. The (Arabic) letters *kaaf, faa* and *raa* will be written between his eyes (on the forehead). His first appearance will be in the vicinity of Syria and Iraq, and he will lay claim to prophethood. He will then come to Isfahan, where 70 000 Jews will follow him. He will then lay claim to godhood and he will spread great mischief on earth. In order to test His servants, Allaah Ta`ala will allow all sorts of strange and miraculous things to occur at his hands. However, eventually he will kill a man and after bringing him back to life, he will not be able to kill him again. This incident will make clear the falsity in his claim of godhood. In the first place, his being one-eyed is the greatest and most apparent sign of his not being divine. Secondly, the word *kufr* is written on his forehead and thirdly the act of killing is also within the means of ordinary man. Now his claim to godhood will be manifestly declared false, when he will no longer be able to kill a person. Also, the act of restoring life after death which he will be enacting, are also acts which will take place by the Order of Allaah Ta`ala as *Istidraaj* (granting respite), and as test for mankind.

When will the emergence of dajjaal take place?

After Imaam Mahdi (alaihis salaam) makes an appearance, he will wage war with the Christians. After he conquers Constantinople, he will return to Syria, and be stationed in Damascus. Whilst he will be occupied in the affairs of the Muslims, the news of the emergence of Dajjaal will reach him. Dajjaal with his army will be spreading mischief on earth. From Yemen he will make his way towards Makkah Mukarramah, but there he will find it protected by an army of angels. He will turn away from Makkah Mukarramah and make his way for Madinah Munawwarah, where he will find it guarded by angels. He will not be able to enter these two sacred places. And then when he is returning to Syria, Allaah Ta`ala will send Hadhrat Isaa (alaihis salaam) down from the heavens on the wings of two angels. Hadhrat Isaa (alaihis salaam) will descend on the eastern Minaarat of the Jaame Musjid in Damascus. Hadhrat Isaa (alaihis salaam) will destroy the accursed dajjaal. Details of this will follow in the next discussion.

3. The descension of Hadhrat Isaa Bin Maryam (alaihimus salaam)

The third major sign which will indicate the proximity of Qiyaamah will be the descension of Hadhrat Isaa (alaihis salaam) from the heavens and his killing of the accursed dajjaal. This we believe as true and Haqq. This has been established in the Qur`aan Majeed, the Ahaadith-e-Mutawaatirah and the consensus of the Ummah. To accept this and bring Imaan therein is Fardh and necessary.

After the emergence of dajjaal, Hadhrat Imaam Mahdi (alaihis salaam) will be preparing for (Asr) Salaat in the Jaame Musjid in Damascus, when all of a sudden, Hadhrat Isaa (alaihis salaam) will descend from the heavens. His hands will be placed on the wings of two angels and he will descend on the eastern Minaarat of the Musjid. After performing their Salaat, he together with the assistance of Imaam Mahdi (alaihis salaam) will prepare to meet dajjaal.

The breath of Hadhrat Isaa (alaihis salaam) will be such that no kaafir will be able to withstand or endure it. As soon as his breath reaches a kaafir he (the kaafir) will perish and die. Dajjaal will disintegrate immediately upon seeing Hadhrat Isaa (alaihis salaam), just as how salt melts in water. Hadhrat Isaa (alaihis salaam) will pursue dajjaal and find him at a place called *Baab Lud*, where he will kill dajjaal with his spear. Hadhrat Isaa (alaihis salaam) will show the blood of dajjaal to the Muslims, whereafter the Muslim army will fight the army of dajjaal. Every Jew will be killed and just as the world was tainted by Jews and dajjaal, it will be free and pure from all of them.
Just as they laid claim to having murdered Hadhrat Isaa Bin (alaihimus salaam), Allaah Ta`ala will show them and they will witness with their own eyes that the same Hadhrat Isaa Bin Maryam (alaihimus salaam) will descend from the heavens and he was alive all the time, and he will come down and destroy them.

One of the wisdoms underlying the descension of Hadhrat Isaa (alaihis salaam), is that Allaah Ta`ala, owing to His Wisdom and Greatness, desired to save Hadhrat Isaa (alaihis salaam) from the evil of the Jews, hence He took him into the heavens and granted him respite there for a specific period of time. And since Hadhrat Isaa (alaihis salaam) was a human being, and no mortal human lives forever or dies in the heavens, therefore, after passing the specified period in the heavens, Allaah Ta`ala will send him back on earth to complete his life-span and pass away as normal humans do.

Allaah Ta`ala mentions in the Qur`aan Majeed, *"From it (earth) have We created you and in it will We return you and from it will We take you out another time."*

Another wisdom is that dajjaal who will be from the Jews, who were the arch enemies of Hadhrat Isaa (alaihis salaam), and Allaah Ta`ala saved Hadhrat Isaa (alaihis salaam) from the Jews, so He will send him back to kill the Jews, which will be a further disgrace and humiliation for them.

A third wisdom is that dajjaal will be a clear manifestation of kufr and with the Permission of Allaah Ta`ala he will be allowed to spread great mischief on earth. Opposed to this, the Ambiyaa (alaihimus salaam) are the manifestation of Islaam and the Haqq from Allaah Ta`ala. The actual defence of the Deen, by mankind, is aptly carried out by none other than the Ambiyaa (alaihimus salaam). This is one of the reasons why Allaah Ta`ala kept Hadhrat Isaa (alaihis salaam) alive so that he may finally descend and rid the world of this evil. Since dajjaal is the epitome and highest form of kufr manifestation on earth, a suitable and appropriate match had to sent to combat him.

The proofs of Hadhrat Isaa (alaihis salaam) being alive and not having been crucified

First proof:

It is stated in the Qur`aan Majeed, *"And because of their saying: We slew the Messiah Isaa son of Maryam, Allaah's messenger. They slew him not nor crucified, but it appeared so unto them;"*

Further on it is mentioned, *"They slew him not for certain, But Allaah took him up unto Himself. Allaah was ever Mighty, Wise."*

This much is certain that the Jews are the arch enemies of Hadhrat Isaa (alaihis salaam), and they connived to assassinate him, however, they were unsuccessful in their plots and Allaah Ta`ala planned something else, and they were unable to crucify him.

It is incorrect to aver that he was ever even placed to hang on the crucifix. This is so because hanging on the cross means death and since Hadhrat Isaa (alaihis salaam) was never crucified (murdered) he was never even placed to hang on the crucifix.

Second proof

"There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them."

Haafiz Ibn Katheer (rahmatullahi alaihi) writes in his Tafseer, *"The correct version is that both the pronouns (in the words 'Bihi' and 'Mautihi') refer to Hadhrat Isaa - alaihis salaam)."*
This leads credence to this fact that the Christians, although they believe in Hadhrat Isaa (alaihis salaam), nevertheless, this is of no benefit to them (for salvation in the Hereafter). Yes, this much can be said that if before the death of Hadhrat Isaa (alaihis

salaam), they believe in him, i.e. after his descension if they accept him and thereby accept Islaam, this will be of great benefit to them, since they will be rectifying their beliefs.

It is ascertained from these two Aayats that neither was Hadhrat Isaa (alaihis salaam) crucified nor was he ever placed on the crucifix. Nevertheless, it was made to look as though he was crucified to those who harboured evil intention with him. There are those of the present Christians who also believe in the coming of Hadhrat Isaa (alaihis salaam) and that he is still alive.

The question now remains – Where is Hadhrat Isaa (alaihis salaam) at present?

Allaah Ta`ala said to Hadhrat Isaa (alaihis salaam),

اذ قال الله ياعيسى انّى متوفّيك و رافعك الىّ (سورة آل عمران – 55)

"When Allaah said, 'O Isaa, indeed I am gathering you (taking you up bodily) and causing you to ascend unto Me." [Surah Aale Imraan, 55]

Since it has been established from the above texts that Hadhrat Isaa (alaihis salaam) was not crucified, it is clear that the meaning of the word *'Mutawaffeeka'* in the above Aayat does not mean 'death' rather in the Arabic terminology it would mean to take up completely (i.e. with body and soul).

Also, if the meaning of this word was to mean 'death', then what would the necessity or meaning be of the word *"Raafiooka Ilay-ya" (raise you to Me)*? The reason is that when a person dies a natural death or is murdered, then the souls of the pious, especially the Ambiyaa (alaihimus salaam) are granted very high stages, as it is. And then if this high stages are meant for Hadhrat Isaa (alaihis salaam), then there is no need to mention it since he was supposed to have been murdered (so it appeared!), and then also, what would be the need to mention the word *"Mutawaffeeka"*, which implies a natural death?

The Qur`aan Majeed explains clearly that Hadhrat Isaa (alaihis salaam) was raised up body and soul to the heavens. That is, he is alive in the heavens and will descend in close proximity to Qiyaamah.

There is complete and total unanimity of the Ummat of Nabi ρ on this issue. It is stated in Tafseer Jaamiul Bayaan, *"There is Ijma` (consensus) on this issue that indeed he (Hadhrat Isaa -alaihis salaam) is alive in the heavens. He will descend, kill dajjaal and assist the Deen."*

This same subject is dealt with somewhat detail in the Ahaadith:

1. There is a *Mursal* narration from Hadhrat Hasan Basri (rahmatullahi alaihi), where it is reported that Nabi ρ said to the Jews that Hadhrat Isaa (alaihis salaam) is not dead and that he will return to earth in close proximity to Qiyaamah.

2. Imaam Abu Dawood (rahmatullahi alaihi) records in his Sunan and Imaam Ahmad Ibn Hambal (rahmatullahi alaihi) reports in his Musnad a Hadith from Hadhrat Abu Hurairah (radhiAllaahu anhu) who says that Nabi ρ said that all the

Ambiyaa (alaihimus salaam) are brothers of one father, and their mothers are different. That is, their Shariahs are different whereas the basic belief and principle/basis of Deen is common. Nabi ρ further said that he and Hadhrat Isaa (alaihis salaam) are the closest in eras and there is no prophet that came between the two of them. He will descend and when you see him you will recognise him to be of medium height, his complexion will be between red and white and he will have clothes of two colour cloth. his face with have this appearance as though water is trickling down although he will not have any outward wetness. He will break the crucifix and take away Jizyah. He will invite all to Islaam. During his era, Allaah Ta`ala will remove and efface all other religions, besides Islaam. Allaah Ta`ala will destroy Maseehud Dajjaal during his era. There will abound total peace and harmony during this time. Hadhrat Isaa (alaihis salaam) will remain on earth for a period of about 40 to 45 years, whereafter he will pass away. The Muslims will perform his Janaazah Salaat.

Now remains (explanation) of the Aayat,

وما محمّد الاّ رسولٌ قد خلت من قبله الرسل (سورة آل عمران – 144)

"And Muhammad is nought but a Rasool. Indeed many prophets have passed before him."

The word, *"Khalat"* literally means passing, i.e. they came to earth and passed on. This Aayat would also aptly apply to Hadhrat Isaa (alaihis salaam), because he also came to earth and passed his life (albeit one portion of it). It would be incorrect to translate this word as being 'died' or 'passed away'.

This is also corroborated by the above-mentioned proofs.

Similarly, it is stated in one Hadith, *"If Moosa and Isaa were alive…"*
Now in the Arabic language one word is used to describe two things. Like if one refers to both parents then one would use the word, *"Waalidayn"* or if one speaks of the sun and moon, one would say, *"Shamsayn"*. This does not necessarily mean that both these things are in one and the same condition. Therefore in the above Hadith when Nabi ρ used the word *"Hayy-yain"* it does not follow that since Hadhrat Moosa (alaihis salaam) had passed away so too had Hadhrat Isaa (alaihis salaam). This type of analogy is incorrect.

Hadhrat Isaa (alaihis salaam) will follow the Shariah of Nabi ρ after his descension

The reason is that every man and jinn that is to come right until Qiyaamah is bound to be subjected to and follow the Shariah of Nabi ρ. Our Nabi ρ was the Seal of all Prophets and it is Waajib for all to follow his Shariah since his coming abrogated all previous Shariahs.

This Deen is also the perfection of the previous Shariahs. This is the reason why Hadhrat Isaa (alaihis salaam) will have to follow the practices and injunctions of the Qur`aan Majeed and Sunnat of Nabi ρ. He will not follow the Injeel. Hadhrat Isaa (alaihis salaam) will still remain as a Nabi after his descension, because a Nabi is never unseated or loses his identity. His descension will not be that in the status of a Nabi, but rather he will be a governor, Mujaddid and follower of the Deen of Muhammad ρ. An example of this would like if a king of one country enters another

country, then although he is still a king, nevertheless, he will be bound by the rules and laws of the resident king.

How will Hadhrat Isaa (alaihis salaam) have knowledge regarding the Shariah of Muhammad ρ?

There is no clarification on this in the Qur`aan Majeed or Ahaadith. Nevertheless, the Ulama have proffered some possibilities as being that prior to his descension Allaah Ta`ala will teach him the Shariah of our Nabi ρ or he will be divinely inspired with the relevant and correct knowledge.

Hadhrat Isaa ala and Imaam Mahdi (alaihis salaam) are two individual personalities

The Ahaadith which have been narrated regarding the appearance of Imaam Mahdi (alaihis salaam) and the descension of Hadhrat Isaa (alaihis salaam) make it as clear as daylight that these are two separate individuals and ***not*** one and the same person. Since the time of the Sahaabah (radhiAllaahu anhum) and the Tabieen (radhiAllaahu anhum) right until present times, no person has ever claimed these two personalities as being the same person. The reason being:

1. Hadhrat Isaa Bin Maryam (alaihis salaam) is a Nabi and a Rasool and Imaam Mahdi (alaihis salaam) is an Ummati and follower of Nabi ρ and he will not be a Nabi or Rasool.

2. Hadhrat Isaa (alaihis salaam) was born amongst the Bani Israeel without the medium of a father about 600 hundred years prior to Nabi ρ, whereas Imaam Mahdi (alaihis salaam) will be born in close proximity to Qiyaamah in Madinah Munawwarah. His father's name will be Abdullah.

3. Hadhrat Isaa (alaihis salaam) was an Israelite whereas Imaam Mahdi (alaihis salaam) is from the progeny of Hadhrat Faatimah Zuhra (radhiAllaahu anha).

An objection and its reply

It is reported in one narration, *"There will be no Mahdi except Isaa Bin Maryam"*. This Hadith appears to indicate that Hadhrat Isaa (alaihis salaam) and Imaam Mahdi are one and the same person.

Reply: The first point is that according to the Muhadditheen this narration is weak and without authenticity. This is recorded in Fat-hul Baari on page 358 of volume 6.

Secondly, this single narration conflicts with a multitude of other authentic narrations, which make it very obvious and clear that Hadhrat Isaa (alaihis salaam) and Imaam Mahdi (alaihis salaam) are two separate individuals.

A weak narration cannot be considered when in conflict with authentic *Mutawaatir* narrations.

4. The emergence of Yajooj and Majooj

Imaam Mahdi (alaihis salaam) will pass away some time after the descension of Hadhrat Isaa (alaihis salaam) and the destruction of dajjaal. Hadhrat Isaa (alaihis salaam) will perform the Janaazah of Imaam Mahdi (alaihis salaam). He will pass away in Baitul Maqdis and will be buried there. At the time of his demise, Imaam Mahdi (alaihis salaam) will be about 45, 48 or 49 years of age. After his demise, the administration and governing of the Muslim Ummat will be taken over by Hadhrat Isaa (alaihis salaam). A period of extreme peace and tranquillity will pass, when suddenly Allaah Ta`ala will send Wahi to Hadhrat Isaa (alaihis salaam), *"O Isaa, take the My servants to the Cave of Toor. I am releasing such a nation whose opposition none has the power to withstand."* This tribe will be the Yajooj and Majooj, who are from the progeny of Yafeeth Bin Nooh (alaihis salaam). Shah Dhul Qarnain imprisoned this tribe between two mountains with an extremely strong and sturdy steel barrier. This wall closed off their passage and they will only be able to break through just before Qiyaamah. This nation, after their breaking through will ravage the earth like a great swarm of locusts. They will come from all sides and spread havoc and mayhem on the entire earth. Their coming is described in the Qur`aan Majeed in Surah Kahaf in the following way,
"Till, when he came between the two mountains, he found upon their either side a folk that scarcely could understand a saying. They said: 'O Dhul-Qarnain! Lo! Yajooj Majooj are spoiling the land. So may we pay you tribute on condition that you set a barrier between us and them?' He said: 'That wherein my Rabb has established me better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank. Give me pieces of iron.' Till, when he had levelled up (the gap) between the cliffs, he said: 'Blow!' Till, when he had made it a fire, he said: 'Bring me molten copper to pour thereon.' And (Yajooj and Majooj) were not able to surmount, nor could they pierce (it). He said: 'This is a mercy from my Rabb; but when the promise of my Rabb comes to pass, He will lay it low. For the Promise of my Rabb is true."

At that time, Hadhrat Isaa (alaihis salaam) will go with his followers to the Cave of Toor. He will supplicate to Allaah Ta`ala to destroy Yojooj and Majooj. Allaah Ta`ala will then destroy Yajooj and Majooj with a plague, and they all perish. Allaah Ta`ala will then send long-necked birds, some of which will eat the bodies of Yajooj and Majooj and others will carry their bodies and dump it into the oceans. Thereafter heavy rains will come which will purify the stench left behind by these cretins. Thereafter again a period of peace and tranquillity will pass. Hadhrat Isaa (alaihis salaam) will pass away in Madinah Munawwarah after spending about 40-45 years on earth. Hadhrat Isaa (alaihis salaam) will depute a person by the name of 'Jahjaa' as his deputy and Khalifah. He will rule and govern with utmost diligence and justice, but during this time, evil and mischief will also start increasing.

5. The emergence of *Dukhaan* (a smoke)

After the demise of Jahjaa, there will be many other rulers, but evil, mischief and Fasaad will be ever on the increase. Evil will be to such a great extent and in the east and west people who disbelieve in fate will be swallowed in the earth. During that time also there will be smoke which will descend from the sky and cover the entire earth. This smoke will make the people choke, and it will last for forty days. To the believers it will seem like a common cold whereas the kuffaar will fall unconscious.

Some will be revived after two days and others after three. This smoke is mentioned in the Qur`aan Majeed, *"Await that day when a clear smoke descends from the sky which will envelop the people. This will be a painful punishment."* [Surah Dukhaan, 10]

According to Hadhrat Abdullah Ibn Mas`ood (radhiAllaahu anhu) this smoke has already transpired. A very sever drought took place and the earth appeared to be like a smoke for the kuffaar. And Allaah Ta`ala knows best.

6. The rising of the sun in the west

One of the greatest signs of Qiyaamah is the rising of the sun from the west. Regarding this, it is stated in the Qur`aan Majeed, *"Wait they, indeed, for nothing less than that the angels should come unto them, or your Rabb should come, or there should come one of the portents from your Rabb?"*

The words *"one of the portents from your Rabb"*, refers to the rising of the sun from the west. It is stated in a Hadith that the night preceding the rising of the sun from the west will be a very long night. It will be so long that the people will begin to fear that a very severe calamity is about to befall them. People will become engaged in dua and *Istighfaar*, when suddenly the sun will rise from the west.

However, it will not have the usual brightness. It will be like how the sun is at the time of an eclipse. It will be very dim and it will only rise to the level of the time of Chaast Salaat (i.e. like mid-morning). It will then go and set and thereafter rise and set as per its usual habit. Every person on earth will witness this phenomenon. After this incident occurs, no Imaan will be accepted of any kaafir and no repentance from any sinful Muslim. It is stated in the Qur`aan Majeed, *"In the day when one of the portents from their Rabb comes, its belief will avail naught a soul which theretofore believed not, nor in its belief earned good (by works)."*

It is stated in clear authentic Ahaadith recorded in Bukhari and Muslim Shareef that this Aayat refers to the rising of the sun from the west.

Note:

The rising of the sun from the west will spell the final and last moments of the universe. The blowing of the Trumpet will be the final straw which will remove the soul of the universe (so to speak). So, just as how a person's Imaan or Tawbah is not accepted at the last breath of life, so too will this not be accepted when universe is in its 'last breath'. At these last moments the unseen has become somewhat exposed and the reality has been discerned hence, Imaan and repentance at this last moment will be of no relevance or use. Imaan, in reality is belief in the unseen, hence when the unseen becomes apparent and 'seen', then there is no use in bringing Imaan at that stage.

Allaah Ta`ala will bring about the final moments of the universe in a spectacular way. The signs spelling the end will be clear and obvious and people will then realise that the warnings of the Ambiyaa (alaihimus salaam) were true and Haqq. To understand the reality and final moments of Qiyaamah, one needs only to recite two Surahs in the

Qur`aan Majeed, and Insha-Allaah one will understand what is to come. Theses two Surahs are *Surah Ithas Samaa un Fatarat* and *Surah Ithas Shamsu Kuwwirat*.

7. The appearance of the animal from the ground

The appearance of a strange animal which will emerge from the ground is also another great sign of Qiyaamah. This has been established from the text of the Qur`aan Majeed, *"And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind had not faith in Our revelations."*

The same day when the sun rises from the west, will be the day this strange animal emerges from the ground. This animal will emerge from a cave called *Safa* which is situated in a mountain in Makkah Mukarramah. Just as how the camel emerged from the rock during the time of Hadhrat Saalih (alaihis salaam), will this strange-looking animal emerge from the mountain and it will speak to the people and tell them about the forthcoming Day of Qiyaamah. It will place an illuminated sign on the faces of the believers which will make their faces shine and it will place a seal between the eyes of the non-believers, which will make their faces black. This will be the beginning of the distinguishing between the believers and unbelievers. The final distinguishing will be at the Reckoning.

8. The blowing of a cold wind

Not long after the emergence of this strange animal a cold wind will blow which will render all believers dead. It will reach every believer even if he may be secluded in the remotest cave. This will now render every believer dead whereafter only evil will exist on earth. There will no more be any distinguishment between good and evil. (This has been reported in Muslim Shareef).

9. The rule of the Abyssinians and their digging up of the Kaabah

Thereafter, the Kuffaar Abyssinians will rule the earth. Oppression and strife will become common and modesty and shame will be completely effaced from earth. People will copulate in the streets in full view like animals. They will demolish the Kaabah Shareef brick by brick. It is stated in a Hadith, *"The treasures of the Kaabah will be taken out by none other than a thin-legged Abyssinians."*

10. The emergence of the fire

The final portent of Qiyaamah will be a great fire which will start from the centre of Aden (in Yemen) and it will drive the people to Syria, where their resurrection will take place (i.e. when the souls are resurrected on Qiyaamah, they will all be gathered on a plain which will resemble this place). This fire will follow the people incessantly and will not leave them at peace. When night dawns and the people tire of running and stop for a break the fire will also stop (chasing them). At dawn, the fire will once again 'rouse' the people and start chasing them until they reach Syria. Upon reaching Syria, the fire will disappear. There is a narration in Saheeh Muslim by Hadhrat Huzaifah (radhiAllaahu anhu) where in ten signs of Qiyaamah are mentioned and this

is the last sign mentioned therein – *"A fire which will emerge from Yemen, and will herd people to their (place of) resurrection."*

Thereafter a period of peace will pass, in which idol-worship and kufr will increase and become widespread. There will be none left on earth who will take the Name of Allaah Ta`ala. At this time Qiyaamah will occur and Hadhrat Israfeel (alaihis salaam) will be instructed to blow the Trumpet.

Note:

In most Ahaadith the emergence of the fire is mentioned as the last portent of Qiyaamah. However, there is a Hadith in Bukhari Shareef wherein it is stated that the first sign of Qiyaamah will be a fire that will herd the people from the east to the west. A suitable correlation between these narrations is that in relation to the other signs of Qiyaamah this will be the last sign, but this will be the first sign whereafter Qiyaamah will dawn. After this portent, nothing will be left on earth, in fact immediately thereafter, the Trumpet will be blown. This will be the first depicting the actual Day of Qiyaamah